EASTERN STATES GAZETTEER.

VOLUME VI-A.—TEXT.

The Central India State Gazetteer Series.*

EASTERN STATES
(BUNDELKHAND)
GAZETTEER.

VOLUME VI-A.—TEXT.

COMPILED BY

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PREFACE.

THIS Volume comprises the most important States of Bundelkhand, *viz.*, Orchhā, Datiā, Samthar, Pannā, Charkhārī, Ajaigarh, Bijāwar and Chhatarpur. This is the first attempt at a Gazetteer and allowances should, therefore, be made, the Gazetteer Officers having no previous experience or earlier work which they could use as a model, and it was thus a work of creation and not of revision simply. The accounts might be made much fuller and this will, I trust, be done when they are revised. The interest of the accounts necessarily varies with each State, that of Orchhā, the parent of many of the others, being the most important.

For the historical sections I am principally responsible, for all references given wholly so. Statistics were very difficult to obtain in most States as the administrative machinery is not very complete and is generally very old fashioned. Except in the case of Pannā State the soil classification, etc., is that used locally and followed by cultivators and not the simpler and more scientific system introduced when a regular settlement has been made for the State by a British Officer. It has not been always possible to give the latest figures. The statistics given, moreover, were collected only with the greatest difficulty in many cases and had usually to be specially compiled from village records, a tedious process.

I trust that the stimulus which has been given to historical research in State documents will be continued and that the references given which are as full as I could make them will be followed up when possible by a reference to the originals. Elliot's History of India as a rule translates only passages which deal with events and incidents of general importance. The passages omitted are often just those which give lists of Hindu chiefs, the commands they held in the army, and the part they took in battles ; these will be found in the vernacular.

Spelling has been made as accurate as possible where no special type was available.

In conclusion, I have only to acknowledge my indebtedness to the several Gazetteer Officers; Orchhā, Pandit Shri Rām

Nait; Datiā, Lāla Chhote Lāl ; Samthar, Munshi Muhammad Husain ; Pannā, Munshi Shambhu Dayāl ; Charkhārī, Rai Sāhib Kāshī Prasād; Ajaigarh, Bakshī Thākur Prasād ; Bijāwar, Mr. Abid Husain, B. A.; and Chhatarpur, Lāla Sohan Lāl. All have done their best. To the Dīwāns of the several States I would also profer my thanks. The Chiefs have all taken an interest in the work and have most materially assisted me by their support in the undertaking. To the Headquarter Office under Pandit Shridhar Rao Vināyak all credit is due for the work of checking and retyping articles.

Finally, I must thank the Political Agents in Bundelkhand Major F. G. Beville, I. A., and Mr. W. E. Jardine, I. C. S., who have held charge during the work for their assistance and would also apologize for my numerous and often, I fear, troublesome inquiries.

CENTRAL INDIA AGENCY:
Indore, the 10th April 1907.

C. E. LUARD, CAPTAIN,
Superintendent of Gazetteer in Central India.

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BIBLIOGRAPHY.

The works consulted included many local productions—the *Prithvīrāj Raisa* of Chand, in the *Mahoba-khand*, the *Chhatra prakāsh*, a most inaccurate history of the early members of the Bundelā family, and other books. The chief publications in English consulted are given below:—

Ain-i-Akbari, *Ain.*—Blochmann and Jarrett, Translation of the *Ain-i-Akbari.*

B. F.—Brigg's Ferishta "History of the rise of the Mohammadan power in India," four volumes, London, 1829.

C. A. S. R.—A. Cunningham, *Archæological Survey Reports.*

E. M. H.—Elliot's Muhammadan Historians. *The History of India as told by its own Historians* by Sir H. M. Elliot, K. C. B., edited by Professor J. Dowson, London, 1877.

E. I.—*Epigraphica Indica.*

I. A.—*The Indian Antiquary.*

J. B. A.—*Journal of the Asiatic Society of Bengal.*

J. B. R. A. S.—*Journal of the Bombay Branch of the Royal Asiatic Society.*

J. R. A., S.—*Journal of the Royal Asiatic Society, London.*

Rajas.—J. Tod—*Rajasthan* (Calcutta reprint).

R. T.—*Tabakat-i-Nasiri*, translated by Major Raverty.

S. M.—*Seir-i-Mutaquherin* (Cambray, Calcutta).

Bernier's Travels (Constable).

H. Sleeman's *Rambles and Recollections* (Constable).

J. Scott—Ferishta's *History of the Dekhan.*

The History of the Bundelas, by Captain W. R. Pogson (1828).

The Asiatic Annual Register for 1809.

Other works are given with their full title.

ORCHHA STATE.

ARMS OF THE ORCHHA STATE.



Arms :—Argent ; in chief Devī Vindhyavāsinī proper enthroned holding in dexter upper hand a dagger, in sinister upper a *Khappar* or pot for holding sacred fire, two lower hands vacant ; in base a man's head couped regardant proper. *Supporters* :—Two lions rampant regardant proper bearing in one paw a banner, the dexter banner a barry of five vert, or, gules argent and tenne, charged with the sun in splendour, the sinister a paly of six sable and or charged with Hanumān or. To the staff of each banner is attached a mace.

Motto :—*Bindu do Durgameshah.* "The giver of the drops of blood has become lord of the inaccessible region."

Note.—These are not the arms given at Delhi which were Purpure ; a chevron or gutty de sang between three maces of the second. *Crest* :—A hare sejant proper. *Supporters*:—Lions. *Motto*:—As above.

The present arms are explained thus :—The goddess is Devī Vindhyavāsinī, the tutelary deity of the clan. Lions are her *vāhan*, she being often called Sinha-vāhinī. The five colours are common to Rājput families, while the Sun refers to the Sūrya Vansh descent; black and or are the State colours, while Hanumān is the god of warriors. The head below refers to the sacrifice made by Hema Karan to the Devī, the branches on either side being those of the *shamī* tree (*Mimosa suma*) which

supported the Pāndavas in their wanderings and is always worshipped at the *Dasahra*. Maces are an emblem of Vishnu and of power generally.

Gotrāchār—or Genealogical Creed.

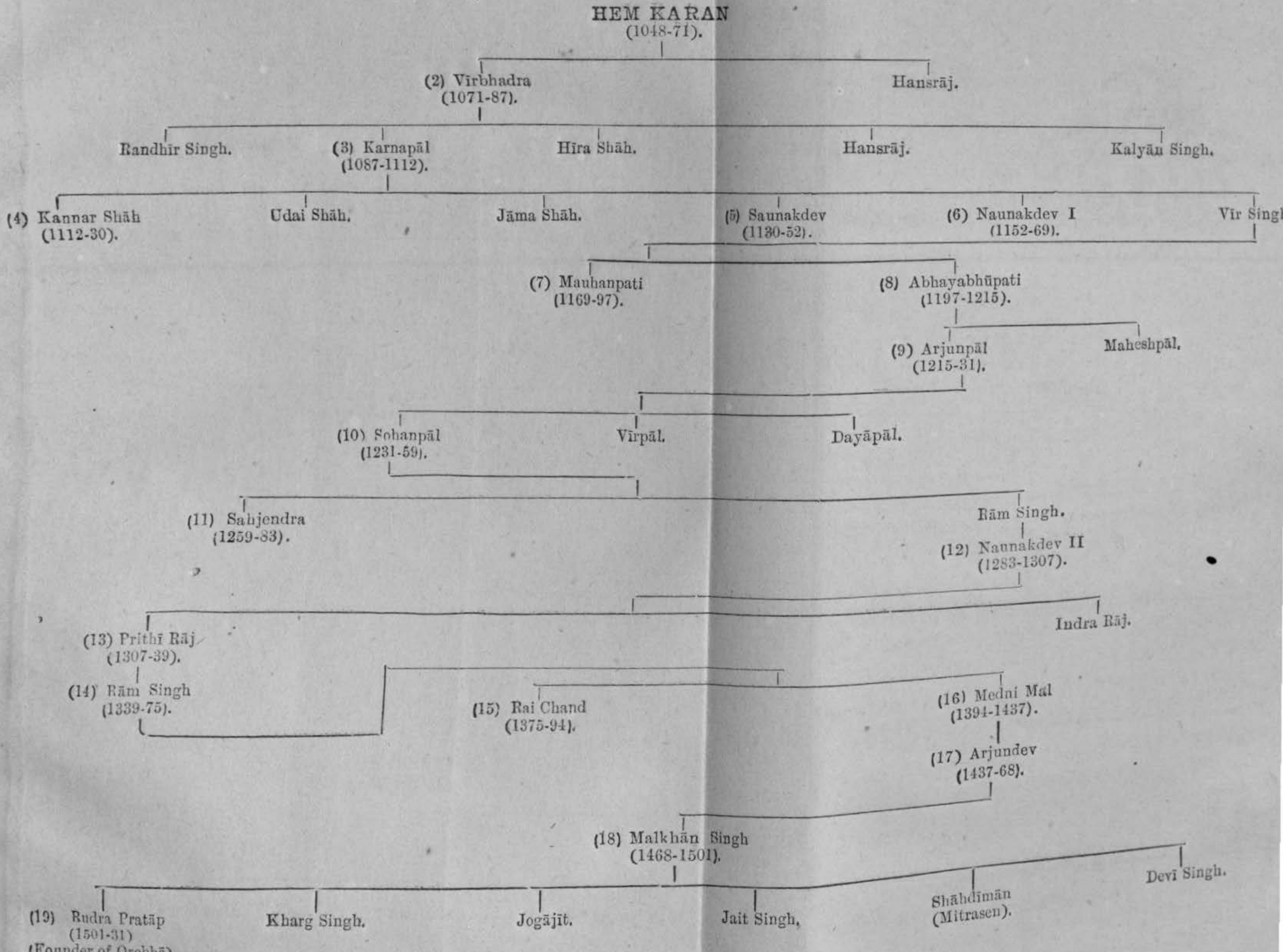
Gotra—Kāshyapa.
Veda—Yajur.
Shākha—Javali.
Prawar—Vatsa, Ara and Asit.
Sūtra—Kātyāyana.
Gāyatrī—Sāvitrī.
Dev—Sūrya.
Adya Devī—Vimala or Vindhyavāsinī.
Rishī—Vasistha.
Shikha—Dakshin-avarta.
Paksha—Saryu and Garud.
Agni—Vanhi.
Vriksha—Pippala.
Sāmpradāya—Vaishnava.

Religion—The present Chief is a Vaishnava Hindu of the Madhva Sāmpradāya.

Clan—Kshatriya Gaharwār Rājputs of the Bundelā (Vindhyelā) clan.

A GENEALOGICAL TREE OF THE ORCHHA FAMILY.

(Hem Karan to Rudra Pratap.)



N.-B.—The ruling Chiefs are indicated with figures in brackets.

B

Genealogical Tree of the Orchha Family (from Rudra Pratap down to present day).

- I. RUDRA PRATAP. (1501-31).
  - II. BHARTI CHAND (1531-54).
  - III. MADHUKAR SHAH (1554-92).
    - IV. RAM SHAH (1592-1605).
      - Chanderi.
        - Sangrām Shāh.
        - Bhārat Shāh.
        - DEVI SINGH (1634-36).
        - Durag Singh.
        - Durjan Singh.
        - Mān Singh.
        - Ajurd Singh.
        - Rāmchandra.
        - Prajāpat.
        - Mūr Prahlād.
        - Mardan Singh.
    - Horal Dev.
    - Indrajit.
    - V. BIR SINGH DEV (1605-27).
      - VI. JHUJHAR SINGH (1627-34).
      - Diwān Hardaul.
        - Bijai Shāh (Barāgaon family).
          - Pratāp Singh.
            - Jaskaran.
            - Udot Singh, succeeded by adoption as No. XII.
            - Bhagwant Singh, Digaura branch.
              - Ratan Singh.
                - Khumān Singh.
                  - Shatrujit.
                    - Mangal Singh.
                      - Hindūpat.
                        - Pancham Singh.
                          - Majbūt Singh.
                    - Rām Singh.
                      - Madan Singh.
                        - Ganeshju.
                          - Bhawāni Singh.
                        - Hamīr Singh, succeeded by adoption as No. XXII.
                          - Bhawāni Singh.
                        - Pratāp Singh, succeeded as No. XXIII.
                    - Bahādur Singh.
                      - Piyāre Ju. (present chief).
            - Rai Singh. (Hashta-Bhaiya Jāgīrs).
              - Lachhman Singh (Tahrauli).
              - Muhakam Singh (Chirgaon).
              - Mān Singh (Dhurwai).
              - Sānwant Singh (Bijna).
              - Hindu Singh (Tori).
              - Umaid Singh (Pahāri).
              - Bhujbal Singh (Pasāri).
              - Fateh Singh (Dāudpura).
            - Pancham Singh.
            - Achal Singh.
      - VII. PAHAR SINGH (1641-53).
        - VIII. SUJAN SINGH (1653-72).
        - IX. INDRAMANI (1672-75).
          - X. YASHWANT SINGH (1675-84).
            - XI. BHAGWANT SINGH (1684-89).
              - XII. UDOT SINGH (1689-1736). (Adopted by Mahārāni of Yashwant Singh).
                - Amar Singh (Khaniādhāna).
                  - Mān Singh (succeeded XVI).
                  - Bhārtichand, succeeded as XVII.
                - Daughter.
                  - Hāte Singh (succeeded XV) (1765-68).
                - Daughter.
                - XIII. PRITHVI SINGH (1736-52).
                  - Gandharwa Singh.
                    - XIV. SAWANT SINGH (1752-65).
                      - XV. HATE SINGH (adopted) (1765-68).
                        - XVI. MAN SINGH (adopted) (1768-75).
                          - XVII. BHARTI CHAND (adopted) (1775-76).
                            - XVIII. VIKRAMAJIT (adopted) (1776-1817).
                              - XIX. DHARAMPAL SINGH (1817-34).
                            - XX. TEJ SINGH (1834-41).
                              - XXI. SUJAN SINGH (cousin) (1841-54).
                              - XXII. HAMIR SINGH (adopted by Larai Rānī) (1854-74).
                                - XXIII. PRATAP SINGH, brother of late Chief (1874-
                                  - Bhagwant Singh, Heir-apparent.
                                    - Vir Singh.
                                    - Karna Singh.
                                    - Ghanshām Singh.
                                  - Sāwant Singh, (succeeded by adoption to the Bijāwar State).
      - Chandrabhān.
      - Mādho Singh.
      - Bhagwān Rao (Datiā Branch).
      - Narhar Dās.
      - Veni Dās.
      - Parmānand.
      - Kishan Singh.
      - Vāgh Rāj.
      - Tulsi Dās.
    - Pratāp Rao.
    - Ratan Singh.
  - Udayāditya, Dangāhi branch of Pannā, etc.
  - Amāndās.
  - Prāgdās.
  - Durgādās.
  - Chandandās.
  - Ghanshāmdās (alias Shām Sundardās).
    - Randhir Singh.
    - Har Singh Dev (Bhasneh family).
  - Bhupati Shāh.

NOTE.—There was an Interregnum from 1637 to 41.

NOTE.—The names and figures in Capital denote the Ruling Chiefs.

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situation and Boundaries.

Orchhā State is the most important in the Bundelkhand Political Charge of the Central India Agency. It is known both as Orchhā and Tīkamgarh, the latter name being that of the chief town. The State lies between 24° 26′ and 25° 40′ north latitude, and 78° 26′ and 79° 26′ east longitude. It is bounded on the north and west by the Jhānsi District of the United Provinces, on the south by the Saugor District of the Central Provinces and the States of Bijāwar and Pannā, and on the east by the States of Charkhārī and Bijāwar and the Garrauli Jāgīr.

The Orchhā chief is a Bundelā (*Vindhyelā*) Kshatriya of the *Sūrya Vansh*, and is recognised as the head of the Bundelā clan. All the other Bundelā families are offshoots of the Orchhā house.

Area.

In early days the State was very extensive, reaching from the Jumna on the north to the Narbadā on the south, and from the Chambal on the west to the Tons on the east.

Family partitions and depredations by other chiefs have reduced its lands to its present dimensions of 2,080 square miles, about equal to the county of Lancaster (2,030). Large portions of its former territories are now included in British Bundelkhand and in other states.

Name.

The name Orchhā or Ondchhā is traditionally derived from the scoffing remark of a Rājput chief, who on viewing the site selected for the capital town exclaimed *Ondo chhe*, " It lies low enough." The name Tīkamgarh was given to the State after 1783, when the present capital was founded by Mahārājā Vikramājīt. The name was given in honour of Krishna, one of whose appellations is Ranchhor Tīkam. The earlier name of the town was Tehrī.

NATURAL DIVISIONS AND SCENERY.

The State lies in the lowlying natural division of Central India within the gneissic area and presents the scenery common to that tract. It consists of a plain covered with low serrated ridges of pinkish-grey granitoidal gneiss traversed by veins of quartz. The land for the most part is rocky and the soil of low fertility, now covered in part with a scanty scrub jungle and low trees, but which appears in early days to have been heavily clothed with forest. Lakes are numerous, many dating back to ancient times. Between the ridges of gneiss lie patches of fertile black soil formed by the detritus from the hills and

by the disintegration of the intrusive dykes of basalt, which strike through the gneiss. The country in its contrasts has a fascination quite its own. The great blocks of hard greyish-pink rock often lie on the very borders of rich green fields which stretch on to the base of some low hill, with the remains of ancient castle upon its summit, and at its feet a picturesque lake enclosed by an ancient dam of large rough hewn stones overshadowed by great trees.

HILLS.

The State is traversed by a series of parallel ridges averaging 1,400 feet above sea-level, which strike from south-west to north-east. There are no hills of any great importance, though several of the ranges have local names.

RIVERS.

The principal rivers in the State are the Betwā, the ancient *Vetravatī*, and the Dhasān (properly Dashān), the ancient *Dashārna.*

The Betwā.

The Betwā was known to the ancients as the *Vetravatī* and is described in the Purānas as flowing from the *Pāriyātra* mountains, or western Vindhyas. It is also mentioned in the *Meghadūta* of Kālidāsa. On its bank stands the old town of Orchhā with its majestic palace-fort, and the rugged cenotaph of the great Bīr Singh Dev. It enters the State 12 miles south of Orchhā town, and flows for about 20 miles, along the north-western border. Its principal tributaries are the Jamani, Bānda, Bargi and Barwa rivers. The Jamani is a large stream which rises in the Saugor District of the Central Provinces, and flows for about 50 miles along the western border, meeting the Betwā near the point at which it first enters the State. The Barwa river rises in the Barora pahār (25° 10′ N., 78° 53′ E.) whence it appears to derive its name, and flows into the Barwa Sāgar lake in the Jhānsi District of the United Provinces.

The Dhasān.

The Dhasān (more correctly Dashān) enters the State five miles south of Datāni village (24° 26′ N., 79° 2′ E.). This river was known in early days as the *Dashārna*, a name said to be derived from *dasha* (ten) and *rina* (forts). The country lying between it and the Betwā was called *Dashārna-desh.* It was probably the Dasāron river of Ptolemy (150 A. D.). It flows for about 70 miles along the southern and eastern border of the State. Entering on the west and flowing eastwards, the stream turns north at Mahaulī village (24° 36′ N., 79° 16′ E.) finally entering the Betwā. Its tributaries are the Ur river, which rises near Jatāua village in the Tīkamgarh *tahsīl*, and the Saprār. Other affluents of less importance are the Rauni, Simāmia and Umra.

LAKES.

Lakes are numerous, several being of considerable size, such as those at Baldeogarh, Lidhaura, Jatāra and Bīr Sāgar. It is noticeable that none of the old tanks with their massive dams, built by the Chandellas and others, were originally

intended for irrigation purposes. They were evidently constructed merely as adjuncts to temples, palaces and favourite resorts of the rulers of those days, their adaptation for irrigating the country being invariably a modern development.

The chief lakes are those of Arjār situated near Arjār village (25° 18′ N., 78° 53′ E.); Bīr Sāgar, an extensive lake situated near Bīr Sāgar village (25° 12′ N., 78° 45′ E.), which was constructed by Mahārājā Bīr Singh Dev; the Yadnya Sāgar, situated at Vindapura (25° 13′ N., 78° 48′ E.), near which local tradition has it that Mahārājā Janmejaya performed his great sacrifice; Jeron-talāo, situated at Jeron village (25° 7′ N., 78° 44′ E.); Nandanwāra Sāgar, north of Ratangaon village (25° 2′ N., 78° 52′ E.); Lidhaura-tāl at the village of the same name (25° 5′ N., 78° 55′ E.); Baldeogarh-talāo at Baldeogarh (24° 46′ N., 79° 7′ E.); and its neighbour the Madan Sāgar at Jatāra (25° 1′ N., 79° 6′ E.), which is said to have been constructed by Madanavarmana (1129-67) of the Chandel dynasty.

GEOLOGY.[1] The State lies wholly in the type area of the Bundelkhand Gneiss, a hard greyish-pink granitoidal rock, of simple composition traversed by conspicuous quartz reefs, which constitute an integral part of this formation and almost invariably strike in a north-easterly direction. A number of basaltic dykes strike approximately north-west, at right angles to these reefs. These dykes are probably disintegrated representatives of the volcanic rocks of the Bijāwar series. The narrow gaps by which minor streams escape across these reefs give unusual facility for the formation of lakes with comparatively little trouble and many of the large artificial lakes so common in the State are formed in this way.

BOTANY.[2] The hill forest that covers a considerable proportion of the State consists largely of brushwood interspersed with small trees. The leading trees belonging to the genera *Bombax*, *Sterculia*, *Boswellia*, *Buchanania*, *Butea*, *Diospyros*, *Acacia*, *Anogeissus* and *Terminalia*, the shrubs to the genera *Grewia*, *Zizyphus*, *Woodfordia*, *Casearia*, *Phyllanthus* and *Capparis*. Among the herbaceous species characteristic are plants belonging to the genera *Crotolaria*, *Desmodium*, *Alysicarpus*, *Heliotropium*, *Evolvulus* with a considerable number of grasses.

FAUNA. The country affords no cover for large animals and tigers are scarcely ever met with. Leopards are encountered in the hills, while of deer the black buck *(Antilope cervicapra)* and *chinkāra (Gazella benetii)* are common. The birds, migratory and of other classes, are similar to those in other parts of peninsular India. Fish abound in the Dhasān and Betwā.

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1. By Mr. E. Vredenburg, *Geological Survey of India.*
2. By Lt.-Col. D. Prain, I. M. S., *Botanical Survey of India.*

Climate (Table I).

The climate of Orchhā is said not to be particularly healthy, especially that of the north-western section where the inhabitants suffer severely from malaria throughout the year.

The area occupied by the State is subject to greater extremes of heat and cold than are experienced in western Central India, and the padded jacket or *mirzai* is a necessary garment in winter. Those who cannot afford a *mirzai* sleep on grass or husk heaps. The husks of *kodon (Paspalum stoloniferum)* have a great power of warming the body. The greatest cold is experienced from January to the middle of February. In May the hot winds locally called the *lapat* (literally, a blow) are very trying. The copious consumption of green mangoes is considered a prophylactic against its evil effects !

Rainfall (Table II).

The average annual rainfall at the chief town is 45 inches; a maximum fall of 72·65 inches occurring in 1891, and a minimum of 25·18 in 1899.

Section II.—History.

(Genealogical Trees.)

Pre-Chandella and Chandella periods, 700 B. C. to 830 A. D.

Introductory.—As the history of the Orchhā State is, at any rate until the founding of Pannā in the middle of the 17th century, practically that of Bundelkhand, it will not be out of place to take a brief survey of the history of this region before the rise of the Bundelā clan.[1]

From the early Buddhist books it would appear that in the time of Gautama Buddha India was held by sixteen great powers, of whom the Pānchālas of Kanauj ruled the country from Gwalior eastwards as far as the Ken river, the Vatsas of Kausāmbi, the land to their east, with the Cetis or Chedis, at this time only a subordinate State, lying to their east again. The rulers of the kingdom of Māgadha had already possession of the country to as far west as the Son river. A general suzerainty seems to have been exercised over all these kingdoms except that of Māgadha, by the Kosalas of Savatthi [2] (Srāvastī), the struggle between these two kingdoms, which was the great political event of Buddha's day, ending in the complete supremacy of Māgadha. [3]

Mauryas, 319 A. D.

We get a mere glimpse of the condition of affairs in the days of the Maurya dynasty of Māgadha, which in the fourth century B. C., rose to absolute sovereignty under Chandragupta, and his grandson Asoka, and held beneath its sway all the country from the Himālayas to Mysore.

On the decline of the Maurya dynasty the empire broke up into a number of petty principalities, and we have but little

1. *General reference*, Vincent Smith, J. A. B., L, 1.
2. Now identified with Sahet Mahet in the Gonda District of the United Provinces.
3. Rhys David's *Buddhist India*. (*Stories of the Nations.*)

information of the condition of affairs from this time on until the 7th century.

Kalachuris, 249 A. D.

During the third and fourth centuries the Haihaya, Kalachuri or Chedi clan exercised sovereignty over a part of eastern Bundelkhand. This clan had originally settled at Maheshwar on the Narbadā, apparently becoming a tribe of some importance in A.D. 249, the initial year of the Kalachuri era. They ultimately secured the fort of Kālanjar (Kālinjar) always the key to this region. Traditionally one Krishna Chedi disguised as a barber slew the "Evil minded cannibal king of Kālanjar," and from this time the Kalachuris always employed the title *Kālanjarapuravarādhīshvara* or "Lords of Kālanjar, best of cities," a title which they lost in the 9th century, when this fort was taken by the Chandellas.

Guptas, 290-400 A.D.

Early in the 4th century the Guptas rose to importance, and though their power was temporarily broken by the Hunas, they exercised a general suzerainty, which varied with the strength of the ruler, until the end of the 5th century.[1] The traditions of Bundelkhand point to the chief rule in this tract having passed to the Gaharwārs in about the 5th century, their rule being put an end to by the Parihār Rājputs, who entered from the north-west and making their capital at Mau near Chhatarpur,[2] held all the country from the Betwā to the Son, and the Jumna to Bilhari (now in the Central Provinces) from about 620 to 830 A. D.

The Parihār states of Alīpura and Nāgod (Unchahra) exist to this day.

Harshavardhana of Kanauj.

In the seventh century everything gave way before the great power to which the Kanauj dynasty rose under Harshavardhana, and the Parihārs were certainly his feudatories. A glimpse of the country in these days is given us by the Chinese traveller Hiuen Tsiang,[3] who visited the kingdom of *Chi-chi-to* or Jajhoti in A. D. 641. This name for Bundelkhand, which is also met with in Al Biruni,[4] is confirmed by the later inscriptions of the Chandella chiefs. From these we learn that name *Jejakabhukti*, which contracted into Jajhoti, was given to this tract after Jejjuka or Jejāshakti, grandson of the founder of this house.[5]

1. J. R. A. S., 1889; 1893.

2. Gangāpuri and Baguan are also pointed out as their settlements. At the latter place Parmārdideva is said to have fought and defeated the last of the Parihārs, then no doubt a local feudatory of the Chandellas.

3. Cunningham's *Ancient Geography*, p. 481; Beal's "*Buddhist Records of the Western World*."

4. E. M. H., I., 58.

5. E. I., 1, 124, 217.

The extent of the Jajhoti kingdom was almost identical with modern Bundelkhand (using that term not in its present official sense, but according to its popular application among natives) and a portion of Baghelkhand; the tract that is, stretching from Chanderī and Saugor on the west, to Vindhyavāsinī near Mirzāpur on the east, and from the Jumna to Bilhari in the Central Provinces in the south.

Hiuen Tsiang visited Khajrāho (641 A. D.), then the capital of Jajhoti and describes the temples and the numbers of pilgrims frequenting this spot. Abu Rihān who accompanied Mahmūd of Ghaznī to Kālanjar (1022 A. D.) also mentions this place which he calls the capital of Jajahauti, while Ibn-Batuta, the geographer, who visited it in 1335 A. D., calls it Kajura or Kajwāra.[1]

Hiuen Tsiang notes that the country is a fertile one, and is especially famed for its crops of barley and beans, and for its fruit and flowers; its people, he says, for the most part believe in "heretical doctrine, a few honour the law of Buddha........ the king is of the Brāhman class." Jajhotia Brāhmans are still met with chiefly in this region, round Chanderī and Bhīlsa, in the districts north-east of Gwalior, and in eastern Bhopāl, which are all parts of Bundelkhand topographically. Though these people have now invented a modern derivation for their name from *Yajūr-hota*, there is no doubt that it is in reality only a survival of the old local designation, similar to Kanaujiya and Dravīra.

The Parihārs were succeeded by the Chandellas who were at this time only petty chiefs, subject to Kanauj.

Rise of the Chandellas, 830 A. D.

On the break-up of that empire at Harshvardhana's death (648 A. D.) all the petty feudatory chiefs began to increase their dominions, and the Chandellas gradually rose in power during the eighth and ninth centuries under one Naunaka (830 A. D.) and by about the middle of the tenth century had wrested Kālanjar from the Kalachuris and were firmly settled in the district.

Of the Chandella kings we have numerous records dating from 954 to 1288.[2] They trace their descent from the moon, and the sage Chandratreya, whence their designation of Chandella, and a legend is told to account for their origin, which was undoubtedly invented to gloss over an undesirable mixture of blood. The records give us the names of 20 kings, the founder of the line being always called Nannuka, though legends give him the name of Chandravarman. His grandsons were Jayashakti and Vijayashakti, the former of whom, as we have seen, gave his name to the tract.

1. Reinand—*Fragments Arabes*, p. 106. Lee—*Ibn-Batuta*, p. 162.
2. See Chronological Table, Appendix B.

The seventh prince of the line Yashovarman captured the fort of Kālanjar from the Chedi chief Keyuravarsha (*circ:*, 925 A.D.) and thus consolidated the Chandella rule.

This accession of power was marked by the assumption of the title of "Lords of Kālanjar" hitherto borne by the Kalachuri chiefs.[1]

Yashovarman was succeeded by Dhānga of whom we have records of 954, 998 and 1002, A.D., the last just after his death.

The increase of Chandella power is shown by the fact that Dhānga is said to have ruled from "Bhāswat on the river of Mālwā" (probably Bhīlsa) to the Jumna, and from Gwalior to the Chedi border (in Baghelkhand).

In 988 Sabuktagīn invaded India, and was unsuccessfully opposed by Jaipāl, king of Lahore, at Lamghān. Among the Hindu chiefs on Jaipāl's side was Dhānga, called by the Muhammadan historians the "Lord of Kālanjar."

He was succeeded by Ganda or Nanda, as the Muhammadan historians always style him.[2]

This prince assisted Anandpāl of Lahore at the battle of Bhatindāh (Watindah), when that prince was defeated by Mahmūd of Ghaznī in his fifth expedition into India (1009).[3]

Ganda, later on, made an expedition against the king of Kanauj, who was an ally of Mahmūd's, and was consequently attacked by that monarch in 1021 A. D., and again in 1023, and brought to submission. That he was a ruler of considerable power is shown by the large force which he is said to have brought into the field against Mahmūd, which, even allowing for exaggeration, must have amounted to some 50,000 men, and 500 elephants.

The thirteenth king Kīrtivarman (1098-1100) fought with Karna, ruler of Chedi (1042-1122), and defeated him, a fact related by Krishna Datt Mishra in his play the *Prabodh-chandrodaya* which was acted on the occasion of the victory, gained by Kīrtivarman's general Gopāl. It would appear from the introductory verses that Karna had previously defeated the Chandella ruler as it is stated that Gopāl's "Anger was aroused to re-establish the sovereign of the race of the moon who had been dethroned by the lord of Chedi." [4] He was the contemporary of the famous Bhoja of Dhār (1010-55), and Bhīma I of Gujarāt (1022-63).[5]

The seventeenth king, Madanavarman,[6] of whom we have a grant issued from Bhīlsa (1133), drove the Kalachuris out of

1. E. I., I., 122.
2. E. M. H., II., 463, 467. B. F.-I., 63, 66-67.
3. Do. II., 444-67.
4. J. Taylor—*Prabodha-chandrodaya (London, 1812).*
5. E. I. i., 217.
6. His known grants are dated from V. S., 1186 (A. D. 1129) to 1219 (A. D. 1162).

their possessions on both sides of the upper Narbadā and had a viceroy ruling at Bilhari (in the Central Provinces), who controlled all the country as far east as the present British Districts of Damoh and Saugor.

The prince of the line, however, who is best remembered is the 20th, Parmārdideva (1167-1213) or Parmāl Dev as he is called locally, of whose time we have records showing that he ruled from about 1167 to 1213.

Orchhā, it should be noted, was at this time held by the Sani Rājputs, and Chand in his *Raisa*, in the *Orchhā Samay* of the *Mahoba-khand* describes the defeat of Hansa Rāj Sani Rājput by Parmārdideva Chandella.

Hansa is described as an able administrator and just ruler whose fame had spread far. Hansa wished to recover some territory which had been wrested from his ancestors by the Chandella chief, Rahilya. Parmārdideva was at this time engaged with other foes, and Hansa considered it a good opportunity to regain the lost districts. All his *sardārs* supported him, but his minister Harischandra endeavoured to dissuade him, and prophesied failure.

Hansa, however, disregarded his advice, and called his nobles together who all swore to support him. He then asked who would lead the army. From this all shrank, save Harischandra, who said he had done what he could to prevent the expedition, but that as it was determined on it was his duty to obey his chief.

A spirited account of the fight is given by Chand. Finally, the Orchhā chief finds the day going against him and collecting his forces exhorts them to a final effort concluding with the words—

Jahi prān priya laghin so baithe nij dhām,
Jo kaya par munch wai so charhe sangrām.

Who places foremost love of life, at home now let him stay,
But he who holds his life as nought, join me in our last fray.

But the effort failed and Parmārdideva won.

Bhaī jīt Parmāl kī bajjai ghor nishān,
Sain sahit garh milliyo Mallkhān balbān.

So fell the day to Parmāl,
And the drums rang loud and clear.
When mighty Mallkhān seized the fort,
His army in his rear.

This event is placed on 15th *Vaisākh Sudī, V. S. 1235* or 1178 A. D. Parmārdideva ruled from 1167-1213 A. D.

Parmārdideva's fame really rests on the fact of his defeat by Prithvīrāj, the Chauhān Emperor of Delhi, this event

having been made celebrated by the bard Chand in his *Prithvī-rāj-Raisa*.[1]

This defeat took place in 1182, and although it did not annihilate Parmārdideva, who was able to offer resistance to Kutub-ud-dīn in 1193, still it broke the power of the Chandellas who became from this time on only petty chieftains ruling in the eastern districts round Kālanjar and Pannā.[2] Their last known record is of the year 1289. The Chandella chiefs were successively allied with or contesting against their neighbours, such as the Chedis of Tripuri (near Jabalpur), the Rāshtrakātas of the Deccan and Kanauj, and the Paramāras of Mālwā. This is shown by their records which mention many such alliances and contests, while from 1000 A. D. onwards they also came in contact with the Muhammadans.

The Chandellas were great builders and architects as numerous forts, temples and tanks, which are still standing, testify.

The well-known Ath-kot or eight strongholds of Bundelkhand, Kālanjar, Ajaigarh, Khairāgarh, Manyāgarh, Mārpha, Maudha, Maihar and Garha were either wholly or in main part their handiwork. The temples at Khajrāho in Chhatarpur are unrivalled in northern India for their beauty, while their tanks, held up by massive dams, are to be met with in every direction. They also issued coins of which specimens have been found.[3]

What took place from the time of the fall of the Chandella dominion to the rise of the Bundelās in the fourteenth century is not very clear. The destruction of a competent suzerain power left the country at the mercy of various tribes which seem to have held power successively over more or less of the tract. These rulers are said to have been Mewātīs, Gonds, Bhars and Yogīs from Ujjain.

Towards the end of the thirteenth century the Mewātīs no doubt held the country round Mahoba, and some of this tribe still serve in the State army. The Gonds ruled in the south and south-west, and their rule is commemorated in many local songs.

Of the Bhars tradition has much to say, and history very little, but they appear to have held the northern and eastern parts of Bundelkhand, and it is suggested that the Kīratpāl and the mysterious "Dalaki wa Malki" of the Muhammadan historians were Bhar chiefs.[4]

All that can really be said is that a tribe of non-Aryan descent held this part of the country with Karra and Kālanjar as their strongholds. Possibly the Bārwārs, a criminal tribe in

1. J. B. R. A. S., XI, 283.
2. E. M. H., II, 231. B. F., I, 180-197.
3. A. Cunningham, *Coins of Mediæval India*.
4. R. T., 682, B. F., I, 237. E. M. H., II, 348.

eastern Vindhya region may be their descendants. They were followed, at any rate in the district round Orchhā, by the Khangārs, also a tribe of non-Aryan descent, which appears at one time to have been, for political reasons, supported by the Delhi Emperor Alā-ud-dīn (1296-1316).

A *sanad* issued by one Kīrat Singh-ju at Mahoba, dated in *Māgh, V. S.* 1337 or 1280 A. D., was discovered in 1850 by the Superintendent of Jālaun, while other documents record the visit of this ruler to Mahoba in 1252, and also state that he then granted land for the up-keep of a temple. In one of the records of the Gaur Brāhmans, moreover, in which their 780 branches are enumerated, it is stated that six and-a-half branches, the Mishr of Nethavan, Upādhya of Chandaura, Tivāri of Jiganitha, Tivāri of Bhakuri, Tivāri of Amlokhar, Pānde of Singhoti and half the Dubes, were greatly respected by the Bhar kings of Kālanjar. The Bhar dominion thus appears to have mainly occupied the present Hamīrpur District.

Gaharwārs. The Bundelās trace their descent from the Gaharwār Rājputs of Benāres. The Gaharwārs are invariably connected with the rule of Benāres. Tod places them among the 36 families, while Chand and others do not. At the same time, however, Tod remarks that their descent is not pure, and that the Rājputs of Rājasthān will not intermarry with them.[1] This is not correct as the Gaharwārs to this day give brides to Baghels, Gaurs and Chauhāns, and receive them from Chauhāns, Parihārs and others.[2]

They are also traditionally connected with Rāthors. Hoernle makes a mistake in saying that they will not intermarry with this clan, and the connection is more than doubtful there being little or no historical foundation to support the traditional Rāthor dynasty of Kanauj at all.[3]

Whatever the actual facts may be there is no doubt that in the twelfth century the Gaharwārs were distinct from the Rāthors, as Chand in enumerating the clans fighting at Kanauj names them separately.

The Gaharwārs appear at one time to have held all the country in this region with Benāres and Mahoba as centres. In A. D. 600 they were ousted by the Parihār Rājputs, and did not regain their ascendency for 800 years, when their descendants the Bundelās obtained possession of much the same tract.

The Bundelā. The Orchhā house traces its descent from Hem Karan better known as Pancham, Bundelā. Hem Karan was the son of the

1. *Rajas*,—II, 116.

2. Crooke's *Tribes and Castes of the North-Western Provinces*, ii, 371. Elliot's *Glossary (Beames)* I, 45 ; 121.

3. I. A. XIV, 98. J. B. A., IV, 670.

Gaharwār Chief, Rājā Karan Pāl. Before turning to the history of the establishment of the Bundelā rule in the tract which now bears their name, their traditional descent as given in the State records may be dealt with. The Bundelās are Sūrya Vanshī Rājputs, a branch of the great Gaharwār clan, tracing their origin from Manu Vaivasvata, and Ikshvāku through Lava, the elder son of Rāma.[1] From Lava were descended two brothers Gagansen or Gaganaspati and Kanaksen. Kanaksen is said to have founded Vallabhipura in Gujarāt, in *V. S.* 201 or 144 *A. D.*, while Gagansen went eastwards and founded a kingdom for himself in *V. S.* 239 or 182 A. D.

Of the descendants of Gagansen nothing is recorded until we reach Kārtrāj, save that one Gangarākha is said to have built a temple at Gaya, Pradyumnarikha to have brought the *Akshai-bar* shrine at Prayāg (Allahābād), and Indradyumnarikha to have erected the temple to Jagannāth at Purī.

Kārtrāj, according to the State records, appears on the scenes in *V. S.* 731 or 674 A. D. He proceeded to Kāshī or Benāres where he contrived to oust the local chief, Divodās, a Sani Rājput. He then married Vara, the daughter of a local chief called Māgha.[2]

Kārtrāj found the Benāres State in wretched condition. On consulting the astrologers he was told that it was due to the unfavourable attitude of the planets, and was instructed to take measures to propitiate them. From his action in propitiating the planets he was known as *Grahnivār* or the man who warded (*nivār*) off the evil effects of the planets (*graha*), a name afterwards corrupted to Gaharwār.

The Benāres chiefs were known as *Sūrya Vanshī*, *Sūryakulāvatans*, *Kāshīshwar* or "the banner of the solar race, the lords of Kāshī." Of the twenty successors of Kārtrāj who ruled between *V. S.* 731 and 1105, or 674 to 1048 A. D., nothing but the names are known.

The names are given as Kārtrāj, Mahīrāj, Murdhrāj, Udayrāj, Garudsen, Samarsen, Anandsen, Karansen, Kumarsen, Mohansen, Rājasen, Kāshīrāj, Shyāmdev, Pralhāddev, Hamīrdev, Asakaran, Abhayakaran, Jaitkaran, Sohanpāl and Karanpāl. Karanpāl or Kandpāl left three sons, Vīra, Hem Karan, and Aribrahm or Arivarma.

Hem Karan (1048-71).

Though not the eldest son Hem Karan was the favourite of his father, who selected him as his heir, while granting his brothers *jāgīrs*. On Karanpāl's death, however, Vīra

1. H. H. Wilson—*Vishnu Purāna*, 348.

2. It should be noted that according to an account with the Rao of Orchhā, Anirudh, six generations previous to Kārtrāj, had begun to live at Benāres, he and his successors being subordinate to the Sani Rājputs until their power was subverted by Kārtrāj.

and Arivarma made common cause and expelled Hem Karan from the State.

Reduced to extremities Hem Karan went to Gajādhar *purohit*, a descendant of the *purohits* who had served the Sani chiefs before Kārtrāj's day. He was by him advised to pay his devotions to Vindhyavāsinī-devī. This he did spending his days in praying and offering human sacrifices. He had made four offerings of a human head, when the goddess appeared and promised him greatness. He then returned to Benāres and told his tale of the *vardān* or boon, thus promised by the goddess. This was treated with scorn by his brothers. At Gajādhar's suggestion, therefore, he once more visited the goddess, going on this occasion to the spot in the hills most sacred to her. He once more offered her a human head, and she again appeared to him and affirmed her former promise. She also instructed him to call himself *Pancham Vindhyelā* in rememberance of his five (*pānch*) offerings at her shrine in the Vindhyas. It is this name of Vindhyelā which has been corrupted into Bundelā.

Two dates are given by the State records for the granting of the *vardān*, Sunday, *Vaishākh Sudī* 14th, *V. S.* 1105 or May 1048 A. D., and Thursday, *Sāwan Sudī* 5th, *V. S.* 1112 or June 1055 A. D. The first date is said to be that of the original granting of the *vardān* or boon, and this date is still recognised by the Darbār.

Another romantic story, which the Darbār consider a later Brāhman or Chāran fabrication and do not support, runs that Hem Karan was about to offer himself as a sacrifice to the goddess. He had applied the sword to his throat when a drop of blood fell on the threshold of the shrine. The goddess appeared and promised her support. Hem Karan and his descendants thus acquired their name from *būnd*, a drop.

It may here be noted that the old style of address still used by *Chārans* and *Patias* to the Mahārājā of Orchhā runs thus:—

Shrī Sūrya-kulāvatansa Kāshīshwara Panchama
Grahanivāra Vindhyel-khanda-mandalādhīshwara
Shrī Mahārājādhirāja Orchhā naresha.

Hem Karan appears to have considerably extended the Gaharwār rule. Towards the end of his life he retired from the world to Gaharwārpura (now Gaura in the Mirzāpur District) near his patron goddess and became an ascetic, leaving his possessions to his eldest son, Vīrabhadra.

As Hem Karan received his boon from the goddess on a Sunday, it is still customary to sound drums throughout this day at the Orchhā capital, while during the *Nava-rātra* festival the Devī *Vindhyavāsinī* is worshipped with great pomp.

Vīrabhadra extended his dominions considerably, and acquired Ater (26° 45′ N., 78° 41′ E.) from the Bhadauria Rājputs. He also managed to repel an attack by a Muhammadan general called Tātār Khān, in a battle fought at Jagmānpur. About this time he acquired Mahoni which he made his capital, and which remained the headquarters of the State until the Bundelā rule was established at Garh-Kundār. Vīrabhadra (1071-87)

Vīrabhadra married five times. His first wife was a daughter of Rām Singh of Dondiākhera, a Bais Rājput, his second of the Baghela chief of Rāmpur, his third of Prem Chand of Chhinparsonda, also a Bais Rājput, his fourth a daughter of Rājā Chhatrapāl, Chauhān of Mānpur, and his fifth of Pratāp Pāl, Tonwāra of Pātan. He had five sons, Randhīr by his second, Karanpāl by his third, and Hīra Shāh, Hansrāj and Kalyān Singh by his fifth. The eldest son died young, and Karanpāl succeeded.

Karanpāl's rule seems to have been uneventful. He is said to have repaired the *Māna Singh Ghāt* at Benāres, built originally by Mān Singh, Tonwāra Rājput, and to have then re-named it *Manakarnika Ghāt*. For his munificent gifts to Brāhmans and the charitable institutions he established, he assumed the affix Dev which has since been borne by his descendants. Karanpāl married four times. His first wife was a daughter of Hirde Shāh, Parihār, by whom he had three sons, Kannar Shāh, Udai Shāh and Jām Shāh; his second wife was a daughter of Amar Shāh, Chauhān of Mori, by whom he had two sons, Saunakdev and Naunakdev; his third was a daughter of Jaswant Singh, Rāthor; and his fourth of Khumān Singh, Rāthor of Kānhpur, by whom he had a son, Vīr Singh. Karanpāl (Karna) (1087-1112)

Kannar Shāh succeeded and ruled 18 years. He died without issue and was succeeded by his brother, Saunakdev, who ruled 22 years. He married a daughter of Mazbūt Singh, Rāthor of Pirthīpur, but died childless, and was succeeded by his brother Naunakdev, who ruled 17 years. He married a daughter of Ballar Shāh, Gaur Rājput of Indurkhī (26°21′ N., 78° 55′ E.). He died childless and was succeeded by his nephew, Mauhanpati, the son of Vīr Singh. Kannar Shāh (1112-30). Saunakdev (1130-52). Naunakdev (1152-69).

Mauhanpati disappointed at having no heir, in spite of many offerings to the gods, retired into a life of asceticism, leaving his kingdom to his brother Abhayabhupati. He ruled for 18 years, but without making any additions to his territories. He married first a daughter of Jag Shāh, Chauhān of Nīmrāna, by whom he had two sons, Arjunpāl and Maheshpāl, secondly a daughter of Tej Singh, Gaur Rājput of Ater (26° 45′ N., 78° 41′ E.). He also made over his kingdom to this son and went to Benāres to live a life of devotion. Mauhanpati (1169-97). Abhayabhupati (1197-1215).

Arjunpāl (1215-31).

Abhayabhupati was succeeded by his son Arjunpāl who ruled with Mahoni as his capital. He married three wives. The first was a daughter of Mukutmanī, Chauhān of Shahābād; his second a daughter of Rājā Harī Singh, Tonwāra, by whom he had a son, Sohanpāl, and thirdly with a daughter of Ishwara Singh, Dhandera of Vīrala, who bore him two sons, Vīrapāl and Dayāpāl.

Vīrapāl's descendants still live at Beona, Beroda, Kurār and Deogon. What exactly happened on Arjunpāl's death is not quite clear. Sohanpāl succeeded to the rule at Mahoni, and made many additions to his dominions. It appears, however, that Vīrapāl contrived to get the throne by ousting his elder brother when he had only ruled for a short time, Sohanpāl being allotted a *jāgīr* for his maintenance. It is with Sohanpāl that the fortunes of the Orchhā house are linked.

Sohanpāl (1231-59).

Sohanpāl may be considered the first historical member of the Orchhā family. Dissatisfied with his position at home, Sohanpāl left his *jāgīr*, and being a man of strong character soon made a name for himself in the district as a leader and warrior. After wandering for sometime in the surrounding country he came finally to Garh-Kundār, 30 miles north-east of Jhānsi. This place was, as has been already noted, then held by the Khangār tribe. The Khangārs were a tribe of non-Aryan descent, or possibly in part of mixed Rājput and aboriginal stock. There is little doubt, however, that they were the allodial proprietors of this region. In the Census of 1901 there were 32,988 Khangārs returned in Central India. They are divided into totemistic exogamous groups and show many signs of Dravidian origin.[1]

Parmārdideva Chandella had, before his defeat by Prithvī Rāj Chauhān, in 1182, granted the fort of Kundār or Kurār to his general, Shiya, a Parmār Rājput. Shiya was killed in the fight at Urai in which his master was defeated. The break-up of the Chandella power left the country without a paramount ruler, and its distance from the Chauhān capital of Delhi, made efficient control impracticable. The Gonds during this period extended themselves over the eastern and southern sections, the Khangārs seized the country now forming the Tahrauli *tahsīl*, and the Afghāns established themselves at Jagmānpur (Jālaun District). The Khangārs were led by Khub Singh, Khangār, originally an officer under Shiya, who contrived to make himself independent.

In the time of Sohanpāl, Garh-Kundār was held by the descendants of Khub Singh Khangār. Gradually rising in

1. Census Report, C. I., I, pp. 201 and 227.

power, his successors made strenuous efforts to form marriage connections with the Rājputs of the district. These Rājputs were now in a much weakened state owing to the Muhammadan invasion, and were hard put to it to resist the Khangārs. The advent of Sohanpāl was, therefore, hailed with delight, and all the small Rājput landholders gathered round his standard.

Sohanpāl collected his forces and encamped on the banks of the Betwā. He then sent his son Sahajendra (*alias* Vīr) accompanied by his *purohit* and a Kāyastha, named Dhīr Pradhān to interview Hurmat Singh Khangār, the Kurār chief.

Sahajendra was instructed to ask Hurmat Singh to join Sohanpāl in recovering Mahoni from his brother. The Khangārs, however, refused. The services of a banker Vishnudatta, Pānde, were then called into requisition, he having dealings with the Khangār chief. At his solicitation the Khangār chief agreed to assist Sohanpāl, but only on the condition that he formed a matrimonial alliance with him.

Sohanpāl was furious at this condition, and at once called on all the surrounding Rājput families to assist in exterminating this tribe. The Kachhwāhas, Shilinga Chauhāns, and Tonwāras, however, refused all help, though they expressed sympathy with Sohanpāl's object. The Pamārs and Dhanderas (a branch of the Chauhāns), however, agreed to help.

Sohanpāl collected his forces and attacked the Khangārs, defeated them and annexed their country. This event is usually placed in *V. S.* 1314 or 1257 A. D. Some accounts make a difference of one year.

Sohanpāl had married a daughter of Raghunāth Singh, Dhandera of Bhavānī, by whom he had two sons, Sahajendra and Rām Singh.

We have now arrived at the period at which the Bundelās broke off all marriage connection with the great Rājput clans. As has been seen they had up to this time married with Chauhāns, Tonwāras, Rāthors and others. Henceforth, however, they intermarry only with Bundelkhandī Pamārs and Dhandera Chauhāns and no other clans.

The origin of the formation of the Bundelā endogamous group is explained in the State accounts, as being due to the refusal of those clans to join against the Khangārs.

Sohanpāl married his daughter Dharam Kunwarī to Punyapāl, the Pamār chief of Panwāya. At this marriage, which took place soon after the Khangār affair, invitations were sent to all the Rājput clans, but none would attend the feast or dine with Sohanpāl, save the Pamārs and Dhanderas.

The Pamārs of Bundelkhand are descended from the Paramāra Agnikula clan of Mount Abu. The story given in the State account of their isolation from other Paramāras is this.

Punyapāl, Pamār of Panwāya, was a nephew of the Tonwāra Rājā of Gwalior. Punyapāl possessed a horse which his uncle coveted. This horse he agreed to exchange for a beautiful dancing girl of his uncle's. On the appointed day he went to his uncle's residence mounted on the horse. As he rode up he saw the dancing girl standing among the people surrounding his uncle. Without waiting to make a salutation even, Punyapāl rode up to the girl, swung her on to his saddle and followed by his people galloped home. For this insult his uncle, it is said, persuaded all the Rājputs to have nothing more to do with Punyapāl's family.

The Dhanderas or Dhandelas are a section of the Hāra Chauhāns who give their name to Dhandelkhand, the country lying near Khaniādhāna State.

Sahajendra (1259-83). Sahajendra was an energetic ruler and rapidly extended his dominions, acquiring among other places Chaurāgarh and Kālpī.[1] He ruled 23 years and was succeeded by his nephew, Naunakdev.

Naunakdev (1283-1307). Of this reign there is nothing important to relate. Naunakdev married a daughter of Dīwān Makund Singh Dhandera of Devapura, by whom he had two sons, Prithī Rāj (Prithī Chand), and Indra Rāj.

Prithī Rāj (1307-39). Prithī Rāj's days were not filled with any incidents of note. He fought with the Banāphars of Mahoba, dying of wounds received at the time.

Rām Singh (1339-75). His son Rām Singh succeeded and ruled 36 years. His reign was not important. His wife was a daughter of Makund Singh, Dhandera of Harpura. He had two sons, Rāi Chand and Medni Mal.

Rai Chand (1375-94). Rai Chand succeeded and dying without issue, was followed by his brother.

Medni Mal (1394-1437). Medni Mal ruled for 43 years. He married a daughter of Rāj Singh of Karhaiya, a Dhandera Rājput, by whom he had a son, Arjunadev. Medni Mal seized Sihonda and Mahoba.

Arjunadev (1437-68). Arjunadev succeeded his father ruling for 31 years. Finally, he retired to a life of asceticism, leaving his State to his son, Malkhān Singh. His wife was a daughter of Naval Singh, Pamār of Barechha.

Malkhān Singh (1468-1501). Malkhān Singh, who ruled for 33 years and was the last chief to hold his court at Garh-Kundār, gives us our first

1. Chaurāgarh is in the Central Provinces, and Kālpī in the United Provinces.

certain date in Bundelā history. He came into collision with Bahlol Lodī (1451-88). His first wife was a daughter of Dīwān Tāra Chand, Dhandera of Shahābād, his second a daughter of the Pamār of Barechha.

Malkhān had six sons. Rudra Pratāp, the eldest, was the founder of Orchhā city, Kharg Singh, Jogājīt, whose descendants still hold Rāwalī village, and are known as the Rāwalī family, Jait Singh whose family hold Talaitha. Shāhdimān (*alias* Mitra Sen), who obtained the village of Asāti, his descendants who still hold it being called Asātiwāla, and Devī Singh whose descendants hold Nivāri.

The Bundelās of Orchhā.—With Rudra Pratāp, the chiefs of Orchhā proper commence. Rudra Pratāp took every advantage of the disturbances caused by the invasion of Bābar to acquire as much territory as he could. A bold and successful leader he managed, although he came into collision with Sikander and Ibrāhim Lodī, to maintain his independence. In 1530 Rudra Pratāp, while out hunting, was struck with the suitableness of the site on which the Orchhā city now stands, and on the 13th *Vaishākh Sudī V. S.* 1588 (May 1531 A. D.) commenced to build a palace there, destining it as the capital in place of Garh-Kundār. Rudra Pratāp (1501-31).

He was killed in the same year by a tiger from whose clutches he was rescuing a cow. Though he slew the beast and saved the sacred animal, he died of his injuries.

Rudra Pratāp married two wives, one from the family of Gangādās, Pamār of Karera, and the other from that of Dīwān Mān Singh, Dhandera of Sahāra, by whom he had nine sons. Bhārtī Chand and Madhukar Shāh, who both in turn succeeded to the rule of the State; Udayāditya (or Rao Udayāditya) who was given Mau Mahewa in *jāgīr*, and whose descendant Chhatarsāl founded the Pannā State and the *Danghāi* line of Bundelās; Amāndās who received Pandra; Prāgdās who received Harsapur (in Jhānsi District); Durgādās who got Durgāpur (in Datiā State) and from whom the Katerāwālī, Sijaurāwālī and Laronwālī branches are descended; Chandandās of Katera, from whom the Bijaraun, Isaun, Narāta, Dongara and Kalāni families are descended; Ghanshāmdās (*alias* Shāmsundardās) of Megawān; and Bhupati Shāh of Kundra, from whom the Mirachwārewālī, Birauwālī, Garha Kota and Charkhārīwālī families are descended.

Bhārtī Chand who had already been conducting the administration for sometime succeeded on his father's death. Times were troublous. Bābar was just dead (1530) and the weak Humāyun was entering on his struggle with Sher Shāh. In 1545 Sher Shāh turned his attention towards Bundelkhand and marched through that region to Kālanjar where he lost his life, by Bhārtī Chand (1531-54).

the explosion of a powder wagon. Madhukar Shāh was sent by his brother to intercept Sher Shāh during his march, but the attempt was unsuccessful.

Ahmad Yādgār says that the attack on Kālanjar was due to the contumacious conduct of one Bīr Singh, Bundelā, who when summoned to attend Court had fled to the Rājā of Kālanjar for refuge. [1]

It was at this time, according to State tradition, that the use of the names Vindhyelā and Vindhyelkhand or Bundelā and Bundelkhand first became general.

Bhārtī Chand managed to acquire Jatāra during the confusion which reigned in the days of Sher Shāh's weak successors. This place had been re-named Islāmābād in the days of Islām Shāh Sūr. He is also said to have taken Kālanjar, but this must be incorrect, as Rām Chandra Baghela, obtained it from its Afghān governor in the beginning of Akbar's reign.[2]

In 1539 the Orchhā palaces had been completed and the court finally moved there from Garh-Kundār. Bhārtī Chand died childless in 1554, and was succeeded by Madhukar Shāh, his brother. The Orchhā possessions were at this time considerable, though the chief's hold on them was somewhat precarious. They are always said to have reached from the Sind river to the Tons and the Jumna to the Narbadā, a very rough delineation of the borders.

Madhukar Shāh (1554-92).

Madhukar Shāh was by nature a religious recluse and unfitted to rule in such troublous days. His Rānī was of much the same temperament. She being warned in a dream, discovered the statue of Rām Chandra (which now stands in the Orchhā palace) in the Sarjū river at Ajodhya.

In the 22nd year of Akbar, A.D. 1577, Madhukar Shāh was apparently guilty of some "overt acts" and Sadīq Khān and Rājā Askaran, Kachhwāha, were, as the historian naively puts it, sent against him "with a considerable force to induce him by kind words to return to his allegiance, or to compel him if necessary." The chief would not listen to the kind words and an attack was made on Orchhā. At Karera (25° 28′-78° 11′) fort a determined resistance was made by Parmānand Pamār, but without avail. The "army," says Abul Fazl, "then pursued its march but was greatly impeded by the dense woods. Cutting their way through they reached the Satdhāra (name of the Betwā near Orchhā). The army of the insurgent was arrayed for battle on its banks. Skirmishes went on for a day or two, and the imperial army was at last directed to advance. The enemy were at length defeated and put to flight and their camp was plundered. Horal Deo, the eldest (really second) son

1. E. M. H., IV, 407.
2. E. M. H., V, 333.

of the Rājā, was killed, Rām Shāh, another son, was wounded and fled, and nearly 200 Rājputs were slain. "[1]

In 1588 Rājā Askaran was again sent against Madhukar.[2] All the districts of Orchhā between Gwalior, Sironj and the capital now fell to the Mughals.

Later on, however, Madhukar managed to recover some of them, and in 1591 Prince Murād on his way to take up the Governorship of Mālwā discovering this, at once attacked the Rājā who was defeated and fled to the hills round Narwar, where he died a natural death the next year.[3] A story is always related of Madhukar Shāh's appearance at the Delhi court. Akbar, in order to try his piety, of which he had heard much, issued an order prohibiting the wearing of a *māla* (rosary) or Hindu sect marks in *darbār*. Madhukar, however, came with both, the latter being painted on even more conspicuously than usual. Akbar was pleased at his courage and the particular mark the Rājā wore on that day is called the *Madhukar Shāhī Tīka* to this day.

Madhukar Shāh died in 1592. He had eight sons. The eldest, Rām Shāh, succeeded him and afterwards became chief of Chanderī ; Horal Dev had been killed at Orchhā in 1577. He had received the *jāgīr* of Pichhor (now in Gwalior); Indrajīt obtained Kachhoa, where the ruins of his old palace still stand; Bīr Singh Dev, afterwards the famous Orchhā Chief, held the Baronī *jāgīr;* Har Singh Dev who held Bhasneh in the Jhānsi District; Pratāp Rao who held Kunch-Pahāria; Ratan Singh who held Gaur-Jhāmar in the Saugor District, and Randhīr Singh who held Shivpur (now Sīprī in Gwalior State). Thus the Orchhā dominions were split up into eight shares, nominally subordinate to the Orchhā chief.

Rām Shāh went to court and represented his case to Akbar, who forgave him and re-instated him in his possessions.[4] He ruled for 13 years. He was a weak chief, quite incapable of restraining his unruly brothers, and things rapidly went from bad to worse until the whole State was plunged into civil war and dissension. There were 22 *jāgīrs* in the State, eight being those of Madhukar's sons, and 14 held by Kachhwāhas, Pamārs, Gonds and others. Rām Shāh (1592-1605).

The most turbulent of all the brothers was Bīr Singh Dev, called Nar Singh by most Muhammadan writers. His excesses becoming unbearable, Akbar called on Rām Shāh to bring him to order, which Rām Shāh was quite incapable of doing. Indrajīt and Pratāp Rao, assisted by Bīr Singh, seized

1. *Akbar-nama*, E. M. H., VI., 57.
2. *Maasir-ul-Umra*—(Pers. Text, 235).
3. *Tabakat-i-Akbari*—E. M. H, V, 400; B. F., I, 264.
4. *Tabakat-i-Akbari*—E. M. H., V, 461.

Bhānder, Pawai near Datiā, Karera, Berchha and Irich, the last from a Muhammadan official.

In 1592 Akbar sent Daulat Khān to arrest Bīr Singh, ordering Rām Shāh to assist. He managed to effect this, but Bīr Singh soon after escaped and resumed his depredations. At length, however, Bīr Singh found that things were getting too hot for him, and taking advantage of the differences between Prince Salīm and his father proceeded to ingratiate himself with the latter.

Bīr Singh, to win the favour of his protector, undertook to carry out the murder of Abul Fazl, a deed which has left an undying stigma on his reputation.

Prince Salīm, who perhaps not without reason, believed that Abul Fazl was attempting to oust him from the succession, was desirous of getting rid of his father's favourite. He found a ready agent in Bīr Singh Dev, whom he incited with promises of future favour, to murder him on his way back from the Deccan. A vivid account of this murder is given by Asād Beg who was one of the Shaikh's retinue.[1] Abul Fazl had just left Sarai Barar (on maps called Sarai Barki, 77° 15′ N., 25° 56′ E.), two marches from Gwalior, near Antrī. He was warned by a *fakīr* that Bīr Singh was going to attack him but paid no heed. " On Friday morning, 4th Rabi-ul-Awal 1010 (12th August 1602), he rose and clothed himself in the white garments usually worn on Friday. He then courteously dismissed all who had attended him......on the part of the jagirdars......amounting in all to about 200 horsemen, who would have been of great service had he retained them. But it is vain to lament. When fate droops her wing from heaven, the most able men are dumb." Bīr Singh fell on the band before Abul Fazl's tent had been struck even, and the Shaikh was mortally wounded by a blow from a spear. Bīr Singh came up soon after and dismounted and taking Abul Fazl's head upon his knees, began to "wipe his mouth with his own garment......just then the Shaikh unclosed his eyes. Nar (Bīr) Singh, sitting as he was, saluted him.....the Shaikh looked bitterly at him. Nar Singh swore that he would carry him safely to Akbar. The Shaikh began to abuse him angrily. Nar Singh's attendants told him he would not be able to convey him away, for the wound was mortal......Nar Singh then rose from the Shaikh's head and his attendants despatched him, and cutting off the head of the great one started off meddling with no one else, but even releasing those whom they had taken prisoner."

Akbar was beside himself with grief and fury when the news was brought him, and at once despatched Rāy-Rāyān and

1. E. M. H., VI, 154.

a strong force to capture the murderer, Rājā Rām Shāh, being called on to assist. Bīr Singh fled to Irich fort which was taken by the Mughals, but he escaped to Orchhā. Orchhā was invested and taken and Bīr Singh forced to conceal himself in the jungles.

The pursuit was relentless, but Bīr Singh, undoubte dly aided by Prince Salīm, managed to escape for the time, though there is little doubt that he would have been ultimately captured but for the sudden death of Akbar on October 13th, 1605.[1]

The succession of Jahāngīr at once altered Bīr Singh's position. From being a fugitive he became a favourite and was at once received at Court and loaded with honours.

Jahāngīr makes no secret of his part in this affair. He writes in his own diary.[2] "The bearing of the Shaikh's family fully convinced me that if he were allowed to arrive at Court he would do everything in his power to augment the indignation of my father against me. Under this apprehension I negotiated with Bir Singh Dev. His country lay on the high-road of the Shaikh from the Deccan. I sent him a message inviting him to annihilate Shaikh Abul Fazl on his journey with promises of favours and considerable reward. Bir Singh Dev agreed to do this and God rendered his aid to the success of the enterprise......his head was sent to me at *Allahabad*." Bīr Singh was at once raised to the dignity of a *mansab* of 3,000 horse. Jahāngīr also says of Bīr Singh, "he was as brave, kind-hearted and pure as any man of his age...... the cause of his elevation was the murder of Abul Fazl."

Soon after his accession Jahāngīr gave Orchhā to Bīr Singh, ousting Rām Shāh from the throne. Rām Shāh made some show of resistance, but Abdulla Khān, the *sūbahdār* of Kālpī, and Hassan Khān were sent to assist Bīr Singh Dev in establishing his authority. They, with the assistance of the Bundelā *sardārs* of Katera, and Pratāp Rao, confirmed Bīr Singh's authority. Rām Shāh was supported by Indrajīt and Bhopāl Rao, and a battle was fought in which Rām Shāh was defeated. He was made prisoner and taken before the Emperor on 27th *Zil Quada*, A. H. 1015 (1606 A. D.). The Emperor set him free and allotted him Chanderī and Bānpur [3] in *jāgīr* yielding an income of 10 lakhs of rupees. In the fourth year of his reign Jahāngīr married Rām Shāh's sister. [4] Rām Shāh died in 1612.

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1. *Takmila-i-Akbar-nama*—E. M. H., VI, 115.

2. E. M. H., VI, 288.

3. Chanderī and Bānpur are now part of Gwalior State.

4. The *Jahangir Nama*, however, says it was his daughter. (*See Mem. of Jahangir Text*, p., 112.)

Bīr Singh Dev (1605-27).

Bīr Singh Dev is the most famous of all the Orchhā chiefs. A man of strong personality and no scruples, he soon acquired large territories and immense wealth. Jahāngīr granted his favourite many honours including a royal palanquin, a *mansab* of 7,000 and a drum and flag of State; and also gave him the sword of Abul Fazl which is still carefully preserved.

When Jahāngīr went to Allahābād, Bīr Singh Dev visited him. He went to Muttra on a pilgrimage in 1614, and weighed himself against gold which together with 81 other maunds, he distributed in charity. The balance which was prepared to weigh him is said to still exist on the Vishrāntghāt at Muttra, while mention is made of these munificent gifts in *sanads* held by priests at that place.

The Orchhā territories grew rapidly under his strong arm, and all western Bundelkhand and a part of Baghelkhand fell under his sway. The whole of his possessions were divided into 81 *parganas* containing about 125,000 villages, the total revenues being two crores of rupees.

Bīr Singh seems in later days to have felt some remorse at the advantage he had taken of his elder brother, and endeavoured to atone for his conduct by lavish expenditure on charitable objects.

In Orchhā itself Bīr Singh erected many buildings including the Jahāngīr Mahāl, Chaturbhuj *Mandir*, and Phūl Bāgh.

Many tales have centred round the personality of this Chief. The following story, relating to building of the island palace, is current among the people of Orchhā. One day when the work of laying the foundations of the Jahāngīr Mahāl was being contemplated, the Mahārājā after visiting the shrine of Chaturbhuj, was standing at the door watching the flow of the Betwā. As he watched he saw a pregnant Brāhman woman with a load on her head endeavouring to cross the river. As she reached an island in the centre of the stream, the pains of delivery came upon her. The king seeing her distress sent his servants to assist her. They rendered her every help, and she was safely delivered of a son on the spot. The Mahārājā had all care taken of her and gave her clothes and ornaments, called her his daughter and sent her home. The Brāhman woman gave him her blessings. This act of kindness spread his fame far and wide. While the Mahārājā was making arrangements for her departure, a *sādhu* came and stood before him and said, "O king, this act of kindness is most meritorious. The island on which this occurred is the habitation of the great sage. If you build a palace here and reside in it the rule of your race will be secured for ever." Firmly believing in the words of the holy man he began to construct his palace on the island. It is reported that when

excavations were being made, a hermitage was found below the surface from which a *sādhu* appeared and commanded him to close up the excavation again. The king obeyed the order. The spot where this cave was found is still called *Siddha-kā-sthān*.

Bīr Singh was not only a great warrior but a mighty builder and has left many monuments of his activity in this direction as the great palace-forts at Orchhā and Datiā, and the Chaturbhuj temple, and many other edifices within and without the limits of Central India testify. On Sunday, the 5th *Māgh Sudī*, *V. S.* 1675 (December 1618), the foundations of 52 buildings are said to have been laid.

Bīr Singh married three wives. His first wife was Amrit Kunwarī, daughter of Dīwān Shyām Singh, Dhandera of Sahāra-Shahābād. By her he had five sons. Jhujhār Singh who succeeded his father. Pahār Singh who succeeded Jhujhār Singh, Narhar Dās who received Dhamoni (Saugor District) in *jāgīr*, Tulsi Dās who held Gaduka, and Veni Dās who held Pahārī. His second wife was Gumān Kunwarī, daughter of Pamār Singh of Kairwān. He had by her four sons and one daughter. Dīwān Hardaul who held Barāgaon, Bhagwān Rao who received Datiā and started the family which still rules that State; Chandrabhān who held Jaitpur, Kūnch, and other places; Kishan Singh who held Deorāha; Kunj Kunwarī a daughter, who married the Pamār of Berchha. His third wife was Pancham Kunwarī, daughter of the Dhandera of Sahāra-Shahābād. By her he had three sons, Vāghrāj who held Tahraulī; Mādho Singh who lived at Khargāpur, and Parmānand who lived at Orchhā.

In 1625 when Jahāngīr was imprisoned by Mahābat Khān, Bīr Singh sent his son Bhagwān Rao to assist his old benefactor. He appears to have arrived too late to help Nūr Jahān in her successful attempt to free her husband, but nevertheless won the favour of the Emperor. Bīr Singh about this time made his eldest son Jhujhār Singh his administrator. This gave rise to quarrels between Jhujhār Singh and his brothers especially with Bhagwān Rao. The latter determined to lay his claims to consideration before the Emperor and went to Delhi where he was well received by Jahāngīr. Bīr Singh, to put an end to these dissensions, at length decided to divide his possessions among his sons. As Bhagwān Rao was away, he made over his share to Bhagwān's son, Dhurmangad. Bhagwān on hearing of this division at once returned. It would appear that Dhurmangad refused to give up the *jāgīr*, and Bīr Singh was obliged to make Bhagwān another grant. He handed him over Datiā palace to live in, and the lands round that place and Baronī. The Emperor presented him with a sword of

honour, while a fitting retinue was assigned him by his father. Thus on *Kārtik Sudī* 9th, *V. S.* 1683 (October 1626 A. D.), Bhagwān Rao went to Datiā and made it his place of residence, and from this time on Datiā became a separate State.

Bīr Singh died in 1627, three or four months before his great patron.[1] His ashes lie at Orchhā beneath a huge rugged stone-built cenotaph, near to the great palace and temple his energy had raised, and on the banks of the stream on which he had spent his days. A fitting resting place for this turbulent architecture loving monarch.

Jhujhār Singh (1627-34). Jhujhār Singh was a very different man from his father. Brought up in the lap of luxury, the heir to vast estates and immense wealth, he was filled with the pride of his own importance.

Jahāngīr died on 28th October 1627, and his son Shāh Jahān ascended the throne on the 6th February 1628.

On the new Emperor's accession various titles were distributed, among those who received honors being Rājā Bhārat Singh, Bundelā of Chanderī, Pahār Singh and Narhar Dās. Jhujhār Singh was at the same time given a *mansab* of 4,000, and his son Vikramājīt of 1,000, horse.

Later on Jhujhār Singh was called to Delhi. While there he entrusted the administration of his kingdom to his brother Hardaul.

The name of Jhujhār Singh comes down to posterity linked with atrocious crime of fratricide, a murder as unwarranted as it was cold blooded.

Hardaul and Jhujhār Singh's wife had long been fast friends, he addressing her as mother, she him as son. Mischief-makers, however, took advantage of the Chief's absence to write accounts of Hardaul and the Mahārānī which stirred up Jhujhār's jealousy. Believing that the tales he had heard of their criminal intimacy were true, he suddenly returned home and ordered his wife to administer poison to Hardaul, a command which if she were a chaste wife she was bound to obey. The Mahārānī, deeply grieved, was obliged to obey ; she prepared the poisoned meal and took it to Hardaul. While giving it to him she burst into tears. Hardaul asked the cause of her grief. She told him, upon which he at once consumed the remainder of the dish exclaiming "Mother dear, any food from your hand must ever be as nectar to me. This proof of your innocence is of more value than life, and will but immortalise my name."

Hardaul then went out and acquainted his friends with what had occurred. Several of them joined him in eating

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1. E. M. H., VII, 7.

the poisoned food. When the poison began to affect him he went to the temple of Rāghava, prayed for a short time and expired.

This story is well-known to every man, woman and child in Bundelkhand, and is not an unfamiliar tale even in the Punjab. In Bundelkhand *chabūtrās* (small platforms) are to be seen in every village, at which Hardaul is worshipped as a god, while many songs are sung about him.[1]

The news of this murder and of somewhat aggressive preparations Jhujhār Singh was making, rendered Shāh Jahān suspicious, and he gave instructions for his punishment.[2]

A force was sent against him under Mahābat Khān with whom Rām Dās of Narwar and Bhagwān Rao were, among others, associated. Subsidiary forces were sent under Khān Jahān *viâ* Chanderī accompanied by Bhārat Singh, the chief of that place, and under Abdulla Khān from the north-east accompanied by Pahār Singh. When the Khān-i-Khānān Mahābat Khān arrived at 30 miles from Orchhā, Jhujhār Singh alarmed at his position, came to terms, but not before the fort of Irich had been taken by Abdulla Khān (1627-28).[3] Mahābat Khān interceded for him, and Shāh Jahān pardoned him and gave him a command of troops in the Deccan. Pahār Singh was awarded drums of State for his services at Irich.

Jhujhār Singh was obliged to surrender some of his districts, retaining only so much as was commensurate with his *mansab* of 4,000, and was required to put a force of 2,000 infantry, and 2,000 horse at the Emperor's disposal in the Deccan, and to make a present of 40 elephants.

In 1629-30 Khān Jahān Lodī rebelled. After his defeat at Dholpur by Abbul Hasan[4] he fled across the Chambal and entered the Orchhā State. Jhujhār Singh was away in the Deccan, but his son Vikramājīt connived at Khān Jahān's escape, sending him safely out by unfrequented roads. Finally, a large force was sent after the rebel in which Jhujhār Singh, Pahār Singh, Chandrabhān, Narhar Dās, and Bhagwān Rao held commands.[5]

In a battle near Rajori, Narhar Dās fell, while Khān Jahān's nephew, Bahādur Khān, was killed by Parashrām, a *sardār* of Pahār Singh's. In 1630 Khān Jahān was abandoned by his

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1. Ar. Sur. Rep., XVII, 162; J. B. A. S., 1875. Sleeman—*Rambles and Recollections* (Constable), 1-198, 282-288.

2. In Dow's "Hindostan" it is said that Jhujhār Singh rebelled because the tribute payable by him had been increased. Vol., III, 119.

3. E. M. H, VII, 7. Mahābat Khān appeared in the Darbār with his own hands chained to those of Jhujhār Singh (Dow-loc: cit.).

4. E. M. H., VII, 9ff.

5. Do. VII, 13.

ally, the Nizām, and was obliged to quit the Deccan and crossing the Narbadā at Dharampurī retired to Mālwā.[1] Here he was met by Abdulla Khān and Muzaffar Khān, and driven from the district passing through Depālpur, Nolai, Tāl and Khilchipur to Sironj. On this occasion Vikramājīt redeemed his honour, and attacked the rear guard under Darya Khān, killing him and forcing Khān Jahān to retire northward. In this fight 200 Bundelās, and 400 Afghāns were killed. Vikramājīt was raised to a *mansab* of 2,000 personal and 2,000 horse,[2] and given the title of Yuva-Rāj.

Jhujhār Singh took part in the capture of Dhārūr fort[3] and was rewarded for his services.

At last Khān Jahān was caught at the village of Nimi[4] near Bhānder, and was utterly defeated, Rājā Amar Singh of Bāndhogarh (Rewah) distinguishing himself in the fight. Escaping from the field Khān Jahān was killed at Seondha near Kālanjar.

Vikramājīt took part in the capture of the fort of Daulatābād in 1632,[5] his uncle Pahār Singh who was there especially distinguishing himself. Venī Dās Bundelā, Chandrabhān and others received rewards for their services in this campaign. Jhujhār Singh[6] who had done good service in the Deccan, in 1634 was allowed to return to his own country leaving his son Vikramājīt behind. On his return he attacked Prem Nārāyan (called Bim Narayan in Elliot) the Gond chief of Garha-Mandla and seized Chaurāgarh fort, murdering Prem Nārāyan, who had surrendered under promise of fair terms. He also seized property worth many lakhs of rupees.

Prem Nārāyan's son accompanied the Khān Daurān to Court and laid his grievances before the Emperor, who sent a *farmān* by the hand of Kabirāj, Brāhman, ordering Jhujhār Singh to make reparation, by either surrendering Chaurāgarh or an equivalent from his own districts, and to send 10 lakhs in cash to the Emperor.

Jhujhār heard of the issue of this *farmān* before it reached him, and at once directed Vikramājīt who was at Bālāghāt to return to Orchhā. The *Sūbahdār* of Bālāghāt failed to intercept him, but Khān Zamān, Nāzim of Payinghāt (in Berārs), pursued him accompanied by Rājā Pahār Singh, Vikramājīt's uncle, Chandrabhān and others and caught him up at Ashta in Mālwā. A fight took place in which Vikramājīt was wounded, but

1. E. M. H., VII, 18.
2. " " " VII, 20.
3. " " " VII, 20.
4. " " " VII, 21ff.
5. " " " VII, 36.
6. " " " VII, 47.

effected his escape and joined his father at Dhāmoni. An army of 20,000 men was then sent against Jhujhār Singh. The army moved in three divisions and united at Bhānder. Chandrabhān Bundelā, Rājā Sangrām Singh of Chanderī, and Amar Singh of Bāndhogarh accompanying this force, while Pahār Singh was sent to Pichhor.

When Jhujhār Singh saw that he could not hope to escape should these armies reach his dominions, he made a request of the Emperor through the Khān-i-Khānān, that if an officer of the Court were sent he would lay his case before him. The Emperor accordingly sent word by Sundar Kabirāj that all his offences would be pardoned, provided he paid 30 lakhs of rupees in cash, and made over a fort on the Betwā in lieu of Chaurāgarh. He further ordered the generals not to advance until the return of the Kabirāj. Sundar Kabirāj went to Jhujhār Singh, but returned without having arranged matters.

Thereupon the Emperor issued orders for the army to advance, the whole force being put under the nominal command of Prince Aurangzeb.

After the rains were over the army left Bhānder.[1] On arriving within six miles of Orchhā the army was constantly occupied in cutting its way through the dense jungles which then surrounded the place, making but little advance daily. Jhujhār Singh had a garrison of 5,000 horse and 10,000 foot, and made every effort to contest the passage of the woods. He daily sent skirmishing parties of cavalry and infantry, who kept under cover of the trees and annoyed the working parties with arrows and muskets. The imperial forces, however, steadily advanced, and finally reached the village of Kumarra about five miles north-west of Orchhā.

Rājā Devī Singh Bundelā of Chanderī, was leading the advance guard and pressing forward drove back Jhujhār's men. Alarmed at this steady advance, in the face of such obstacles Jhujhār sent his family and treasure to Dhāmoni fort, which his father had built.

On the north-east and south this place was defended by deep ravines, while a broad moat 60 feet wide ran along the western side. Leaving a small garrison in Orchhā he and Vikramājīt fled to Dhāmoni. The imperial army easily overcame the small garrison, taking the fort by escalade. The fort was made over to Rājā Devī Singh of Chanderī, who was assigned the whole of the Orchhā territories. After resting a day the army crossed the Satadhāra in pursuit of Jhujhār Singh. When they arrived at five miles from Dhāmoni, Jhujhār, who was now thoroughly alarmed, fled to Chaurāgarh.

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1. E. M. H., VII, 48.

The army here also was engaged two days in cutting its way through the forests round the fort. The garrison kept up a heavy fire till midnight when they offered to capitulate, and finally escaped in the darkness. The general proposed to enter the next morning, but some of the imperial forces made their way in at once and commenced to plunder. While so engaged a spark accidently ignited some powder in a bastion, blowing it up and 80 yards of wall on either side. About 300 men and 200 horses who were near the spot were killed. Several wells filled with treasure amounting to about two lakhs were found in the jungles near the fort.[1]

By this time Jhujhār Singh had reached Shāhāpur, distant about 2 *kos* (4 miles) from Chaurāgarh. He had already sent an ambassador to the Rājā of Deogarh with the object of taking shelter in his territory, should he be obliged to evacuate Chaurāgarh. In the interval an order was issued by the Emperor that Sayad Khān Jahān should remain in Orchhā territory and look after the administration and also search for concealed treasure and that Abdulla Khān and the Khān Daurān should march on Chaurāgarh accompanied by the Hindu chiefs. They commenced, therefore, to march in October. During the interval Jhujhār received the news of the death of the Rājā of Deogarh. On the approach of the army, therefore, Jhujhār destroyed all the cannon in the fort, burnt all his goods, blew up the houses of Prem Nārāyan, and taking his wives and children and treasure started for the Deccan by the Janji-Karauta road, which lay through the territory of the Rājā of Deogarh. The Imperial army advanced and seized the fort. The Chaudharī of Karailī named Rāgho, then came to the Khān Daurān and told him that Jhujhār Singh was marching south with an army of 2,000 horse and 4,000 infantry, and had with him 60 male and 40 female elephants, some loaded with treasure and others carrying his wives and children.

Abdulla Khān and the Khān Daurān at once started in pursuit, and passing through Garha-Kota and Lonjī, which lay in the territory of Govind Gond, reached the boundaries of Chānda where Jhujhār was. Hearing of the approach of the Imperial army he commenced marching on at a rapid rate, but was after a long chase overtaken by Abdulla Khān. When hard-pressed Jhujhār and Vikramājīt killed several of their women whose horses were too tired to allow of their escaping, and then turned to oppose the Imperial army. A desperate fight ensued, but at length the Bundelās were obliged to fly into the jungles, leaving their insignia of royalty and several elephants and camels loaded with treasure behind them. The people of the neighbourhood

1. E. M. H., VII, 49.

gave information that Jhujhār Singh had already sent his family and eight elephants loaded with treasures, in charge of his son, Udayabhān, and Musāhib Shām Dowa towards Golkonda and proposed following them. On receipt of this news Abdulla Khān and the Khān Daurān started in pursuit.

At length after a weary chase the pursuers came in sight of the fugitives, and the Khān Daurān sent on his eldest son, Sayad Muhammad, and Makund Singh Hāra with 500 horse. A hot pursuit followed in which the fugitives having no time to perform *jauhar*, in their desperation and hurry, inflicted a few wounds on Rānī Pārbatī, the widow of Bīr Singh Dev, and stabbed many others both women and children. Just as they were about to make off, Sayad Muhammad came upon them and put many of them to the sword. The Khān Daurān also arrived at this juncture and killed those who were endeavouring to escape. Durgabhān, son of Jhujhār Singh, and Durjan Sāl, son of Vikramājīt, were made prisoners. Under the orders of the Khān Daurān, Rānī Pārbatī and the other wounded women and several elephants loaded with treasure were sent to Abdulla Khān. While they halted, news was brought that Jhujhār and Vikramājīt, who had escaped into the wilds, had been killed by Gonds with great cruelty.[1] The Khān Daurān sent out and recovered their bodies and after decapitating them sent the heads to the Emperor who was then at Sehore. The heads were hung upon the door of the *sarai* for all to gaze on.

The Emperor himself now moved to Orchhā. Soon after the fort of Jhānsi one of the chief Bundelā strongholds, which was held from Jhujhār Singh by Vasant Singh Bundelā, was taken. It is said that several crores worth of treasure were recovered from wells round Orchhā, both Bīr Singh Dev and Jhujhār Singh having employed this means of concealing their possessions.

At Chānda to which the Emperor had moved from Orchhā, the wives of Jhujhār, his son Durgabhān and grandson Durjan Sāl, were brought before him. By the Emperor's order the two last were made Musalmāns and re-named Islām Kulī and Alī Kulī.[2]

Rājā Devī Singh, the son of Mahārājā Bhārat Singh of Chanderī, who had succeeded his father at Chanderī was made nominal ruler of Orchhā by Shāh Jahān. Rājā Devī Singh remained in Orchhā about two years. After that period Orchhā became the scene of continual fights and disturbances which he was quite unable to control, and he, therefore, returned to Chanderī abandoning Orchhā. While he was at Orchhā the Emperor, after viewing the fort and buildings, pulled down a large part of the temple of Chaturbhuj. Devī Singh (1634-36).

1. A picturesque account is given by Dow (*Hindostan*, p. 147).
2. E. M. H., VII, 51.

In his journey through the districts of Orchhā the Emperor halted at many places. He visited Bīr Sāgar, a tank built by Bīr Singh Dev, and also Jatāra with its fine Samundar Tāl as it is called in the *Shāh-Jahān-nāma* or the Madan Sāgar as it is known locally. This tank was built by Madana Varman Chandella, and repaired by Bīr Singh Dev. The place had been re-named Islāmābād by Islām Shāh Sūr.

At this time Kutb-ul-Mulk[1] made Udayabhān, son of Jhujhār Singh, his younger brother and Shām Dowa, who were at Golkonda, prisoners. The young boy was made a Musalmān and sent to be educated with Islām Kulī and Alī Kulī. Udayabhān and Shām were offered their lives if they would become Muhammadans otherwise death. "They chose the latter," says the historian, "and were sent to hell."

Interregnum (1637-41).

Although Devī Singh had assumed the administration of Orchhā State his rule had never been more than nominal and only lasted two years, and to all intents and purposes the whole of the former possessions of Bīr Singh were confiscated except Chanderī which was held by Devī Singh, and Datiā which was held by Bhagwān Rao. Devī Singh served the Emperor faithfully, and was rewarded with considerable grants of land, much of which now lies in the Saugor District of the Central Provinces. Datiā was left undisturbed under the rule of Bhagwān Rao, who was generally at Delhi with the Court and was a trusted friend of the Emperor. Orchhā was thus made *khālsā* and included in the empire. In the letter sent by the Emperor to the Shāh of Persia mention is made of the conquest of the Deccan, and also of the defection and defeat of Jhujhār Singh and the attachment of his country to the crown.

In 1636,[2] intrigues were set on foot to place Prithvī Rāj, a young son of Jhujhār Singh, who had escaped from the field, on the throne. Insurrections and rebellions broke out, and Khān Bahādur Nasrat Jang was sent to suppress them. In the month of April 1639 (*Muharrum*, 1049 A. H.), Prithvī Rāj was taken prisoner and confined in Gwalior fort.[3]

The capture of Prithvī Rāj, however, did not put an end to disturbances, a new factor appearing on the scenes in Champat Rai, who was destined indirectly to cause the restoration of the Orchhā State, and to be directly the originator of a new section of the Bundelā clan, being the ancestor of all the Bundelā chiefs east of the Dhasān river, including Pannā, Charkhārī, Ajaigarh, etc. Champat Rai was

1. E. M. H., VII, 51.
2. Do. VII, 61.
3. Do. VII, 68.

the *jāgīrdār* of Mau Mahewa, being descended from Rao Udayājīt, the third son of Rudra Pratāp, whose descendants are always known as the *Dangāhī* Bundelās either from their general character for turbulence (*danga*, a row or disturbance) or from the trouble caused by Champat Rai and his more famous son Chhatarsāl.

After the Emperor's return to Agra, Champat Rai commenced a system of guerilla warfare. Aided by the ruggedness of Bundelkhand he swept down on the Mughal settlements, and on any small bodies of men moving in his vicinity, devastating the imperial lands, and driving away the cultivators. He even obtained possession of Orchhā and for a time held the Imperial forces at bay. When Aurangzeb and Murād were fighting against Dāra Shikoh, Champat Rai joined Aurangzeb's army and was instrumental in guiding him over the fords of the Chambal before the battle of Samurgarh (May 28th, 1658).[1]

Later on, however, his turbulence again brought him into collision with the Mughals and he was defeated, his eldest son Shālivāhan being killed.

The conduct of Champat Rai at last drove Shāh Jahān to try whether his own clan could not keep him in order, he, therefore, recalled Pahār Singh, the brother of Jhujhār Singh, from the Deccan and installed him as Rājā of Orchhā in 1641.

Pahār Singh (1641-53).

Mahārājā Pahār Singh had long been a faithful servant of the Emperor, engaging in every important campaign of the day, and on many occasions taking part against his own brothers and clansmen. Pahār Singh at his installation was granted a *mansab* of 5,000 personal and 2,000 horse. Soon after his succession Champat Rai visited him at Islāmābād (Jatāra). Information of this event was sent to the Emperor, who sent orders that Champat Rai should in future submit to Pahār Singh as the head of his clan. Later on, Pahār Singh interceded with the Emperor who consented to receive Champat Rai at Court and pardoned his offences. Shāh Jahān, who was well aware of the usefulness of men of the stamp of Champat Rai, treated him with honour and employed him in subjugating the fort of Kumhārgarh. Mahārājā Pahār Singh in recognition of his services in bringing Champat Rai to order was granted a part of the *pargana* of Kūnch, another portion being granted to Champat Rai for his services at Kumhārgarh. Pahār Singh took part in the attack on the Gonds of Gondwāna, being present at the capture of Rāisen and Ginnūrgarh in 1644. It is related that while here he heard that Gonds employed cows in ploughing and in response

1. *Bernier's Travels* (Constable), 46.

to a request that he should punish those who thus maltreated the sacred beast, he proceeded to Gondwāna and then on to the Berārs where he founded a village called Pahārsinghpura near Aurangābād, which is still held by the Orchhā chiefs.

When the expedition was sent to Balkh in 1645[1] Pahār Singh accompanied it, as did Devī Singh of Chanderī, and took part in the siege of Ghor. He also took part in the campaign of Kandāhār and Cabul (1648–52). Pahār Singh returned to Orchhā, however, for a short space in 1649, accompanying Dāra Shikoh to Kandāhār in 1651. He died in 1653. His ashes lie under a cenotaph at Orchhā, not far from those of his father. His continued absence in the wars left the administration of his State to others and it suffered in consequence.

Sujān Singh (1653-72).

On his death Pahār Singh was succeeded by his eldest son, Sujān Singh. Sujān Singh in 1655[2] joined Prince Aurangzeb's expedition against Bijāpur and was wounded in the assault on the Bijāpur fort. He returned home when Aurangzeb retired on hearing of his father's illness.[3]

During the civil wars between the sons of Shāh Jahān, Sujān Singh remained at Orchhā and avoided taking either side.

Sujān Singh built the Sujān Sāgar tank at Arjār, 18 miles south-east of Jhānsi. His mother founded Rānīpur.

Mahārājā Sujān Singh died in 1672, leaving no issue, and was succeeded by his brother Indramanī.

Indramanī (1672-75).

Indramanī was the youngest son of Pahār Singh. No event of any importance occurred in his reign except that Suja Singh, a Sengar Rājput, attacked Orchhā with 22,000 men. He was, however, driven off.

Yashwant Singh (1675-84).

Indramanī was succeeded by his son Yashwant Singh. The Marāthās were now gradually pushing their way into northern India. After the death of Champat Rai, Chhatarsāl, his son and successor, carried on his father's system of guerilla warfare and acting more systematically rapidly acquired much territory east of the Dhasān river. By 1671 he had completely established his rule over this region, which, since the defection of Jhujhār Singh, had never been fully under the control of the Orchhā chiefs. In 1675 he made Pannā his headquarters and started the line of the *Dangāhī* chiefs. Rao Subha Karan was ruling at Datiā during the time of Yashwant Singh.

Bhagwant Singh (1684-89).

Yashwant Singh died in 1684 and was followed by his son, Bhagwant Singh. He succeeded as a minor, the Mahārānī Amar Kunwarī becoming regent. He never came of age, dying while still an infant.

1. E. M. H., VII, 70.
2. " " " VII, 119.
3. " " " VII, 124.

The Mahārānī on the death of Bhagwant Singh adopted Udot Singh who belonged to Hardaul's branch of the family. He was a feeble ruler and in no way capable of holding his own in those troublous days of Marāthā raids. The Mahārānī, however, contrived by paying subsidies to keep the Marāthās out of the State during her lifetime. Udot Singh (1689-1736).

Bahādur Shāh had succeeded Aurangzeb in 1707. Udot Singh one day, when in attendance on the Emperor, killed a tiger single-handed, in commemoration of which Bahādur Shāh presented him with a sword engraved with the name "Bahadur Shah" which is still preserved. Jahāndār Shāh, Farukshiyār (1712-19) and Muhammad Shāh (1719-48) all succeeded each other during his reign. Udot Singh took part in the Sīkh wars, being present at the siege of Lahore[1] (1714). In Muhammad Shāh's day Udot Singh and his son Prithvī Singh were attached to the Emperor's retinue when he visited the mosque at Delhi during the *Id* festival. Udot Singh received a *khilat* and Prithvī Singh a royal palanquin which is still preserved and is always used by the Chief at the *Id* festival to this day.

In 1717 Devī Singh of Chanderī died, leaving three sons, Sāhu Singh, Senāpatī Singh and Durag Singh. A Brāhman Bhānudatt who was *kāmdār* at the time selected Sāhu Singh. The claims of the sons were referred by Muhammad Shāh to Udot Singh as head of the house, and he after due inquiry supported Durag Singh, who succeeded, Sāhu Singh being assigned Khanjia in *jāgīr*. Khanjia until 1861 was part of Gwalior State, but in the exchanges then effected went to the British, and is now part of the Khurai *tahsīl* in the Saugor District of the Central Provinces. Senāpatī Singh got Bhānugarh also in the Khurai *tahsīl*.

Udot Singh's territories were rapidly diminishing before the Marāthā raids, but he was still looked up to as the head of the house, although the Pannā branch was in better circumstances. In 1707, Bhārtī Chand of Datiā succeeded Dalpat Rao. Bhārtī Chand was not a son of the senior Rānī and Rāmchandra who was the son of the senior Rānī urged his claims which were supported by Udot Singh.

Bhārtī Chand died at the juncture and Rāmchandra succeeded, but died soon after. On his death further disturbances arose, Indrajīt the grandson and heir of Rāmchandra, who had asserted his claim to the *gaddi*, being driven from Datiā. An appeal was again made to Udot Singh who supported Indrajīt and finally established him on the *gaddi*.

There were at this time four main sections of Bundelkhand, Orchhā looked up to, as it is to this day, as the head of the

1. E. M. H., VII, 456.

clan, Datiā still an independent State, Chanderī now absorbed into Gwalior, and Pannā with its various offshoots, many of which still exist.

Udot Singh was on 1st *Rajjab*, 1121 A. H. (A.D. 1709), granted a *farmān* confirming him in possession of the village of Pahārsinghpura near Aurangābād. This village is still held by the Orchhā chiefs.

In 1734 by a grant (dated 10th *Shawāl*, 1147 A. H.) Udot Singh was given 13 *mahals.*

The Marāthās were now spreading everywhere. In 1730 [1] Chhatarsāl of Pannā had called on them to aid him against Muhammad Bangash, and had made over a large section of his state to the Peshwā in return for this assistance. It is interesting to note that his successors Jagat Rāj and Hirde Shāh were the allies of Bājī Rao, while the Orchhā, Datiā and Chanderī branches were strongly opposed to him.[2]

Thus the vast kingdom of Bīr Singh Dev, which had already begun to fall in pieces through family dissensions before his death, was, by maladministration and the hand of the invader, entirely broken up, when that strong ruler had been scarcely ten years in his grave; and a century later saw the great *Dangāhī* possessions of Chhatarsāl, similarly dissolving into petty holdings and passing into the grasp of the Marāthās.

Prithvi Singh (1736-52).

Udot Singh died at Mahoba in 1736 and was succeeded by his son Prithvī Singh.

The old order was rapidly changing; both Mughal and Rājput falling a prey to the wolves of the Deccan. Unable to resist, Prithvī Singh was obliged to purchase a very partial immunity by the deliberate sacrifice of the larger part of his State, and Burwa Sāgar, Mau-Rānīpur, Jhānsi and many other districts passed in about 1742 to the Marāthās. In 1748 Ahmad Shāh Abdāli made his ineffectual raid on India and Muhammad Shāh died and was succeeded by Ahmad Shāh (1748-54).

Sāwant Singh (1752-65).

Prithvī Singh's son predeceased him, and on his death his grandson Sāwant Singh followed.

The destruction which had commenced in the late reign continued at a rapid pace. Ahmad Shāh in 1756 again invaded India and sacked Delhi. Much land passed away including the *jāgīrs* of Udot Singh's eight sons called the Ath-garhī. In 1759 Alamgīr II was murdered, and Ahmad Shāh re-appeared in India. In 1761 came the battle of Pānipat, which broke up the Marāthā confederacy and threw the country into the hands of the great Marāthā generals Sindhia and Holkar, the Mughal Emperor becoming a mere puppet in their hands.

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1. E. M. H., VIII, 46, 47.
2. Grant Duff's *History of the Marathas*, Chapter XV-XVI.

But a new power was appearing on the scene, and less than four years later the battle of Buxār (1764) made the British paramount in India.

Alamgīr's son Alī Gouhar, afterwards Shāh Alam, is said to have fled to the Rewah Chief at this time. On his return to Delhi after his father's murder in 1759 he passed through Orchhā and was received by Sāwant Singh with all honour.

Sāwant Singh, in return for these courtesies, received from Shāh Alam, a royal banner, and the title of *Mahendra* which is still borne by the Orchhā Chief.

Sāwant Singh died in 1765 and was followed successively by Hāte Singh, Mān Singh and Bhārtī Chand. All these succeeded on adoption, Hāte Singh being a grandson of Udot Singh, Mān Singh, a great-grandson of Udot Singh, and Bhārtī Chand, a member of the Barāgaon branch of the house. Hāte Singh (1765-68). Mān Singh (1768-75). Bhārtī Chand (1775-76).

These chiefs were quite unable to cope with the Marāthās and the Orchhā territories rapidly dwindled, until little was left to the Chief but Orchhā town and a small piece of territory round it.

Historically these rulers were of no importance and it is certain that, but for the timely intervention of the British the Orchhā State would have been absorbed by the Marāthās.

At the time of Vikramājīt's succession the condition of the State was deplorable. His *sawārī* consisted of only 50 sepoys, one elephant, and two horses. Still the Chief stubbornly refused to recognise the suzerainty of the Marāthās. Finally, he contrived with the assistance of his able minister, Jang Bahādur, to regain a certain portion of his ancestral possessions. On 23rd December 1812 he made a treaty of alliance [1] with the British, and was henceforth relieved of all anxiety as regards Marāthā aggressions. In 1817 he abdicated in favour of his son, Dharampāl. Vikramājīt (1776-1817).

During Dharampāl's rule in 1829 Lord Combermere, then Commander-in-Chief, visited Orchhā. An account of this visit is given by two members of his staff. [2] Dharampāl died in 1834 and his father resumed charge of the State, but dying in the same year was succeeded by his brother Tej Singh. Dharampāl Singh (1817-34)

Tej Singh carried on the administration successfully, dying after a rule of seven years. Tej Singh (1834-41).

Sujān Singh, cousin of the late Chief, succeeded as a minor. His succession was, however, disputed by the Larai Rānī, Dharampāl's widow, who claimed the right to adopt a successor. Serious disturbances followed. The two parties in the State were known as the *Naya Rāj* and *Purāna Rāj*, the latter name being given to the Larai Rānī's section. Sujān Singh (1841-54).

1. Appendix A.

2. Mundy—*Pen and Pencil Sketches of a Tour in India*, 1832, Vol. II, 115. Major Archer—*Tours in Upper India* (1833).

The Mahārājā in desperation retired from the State to Jhānsi. He returned two years later and made an attempt to regain his State, but his party was defeated in a fight at Prithīpur and he returned to Jhānsi. The Government of India, who had approved of the succession of Sujān Singh, supported him, but allowed the Rānī to act as regent till he obtained his majority. Murder and other atrocities were freely perpetrated, culminating in the death of the Mahārājā by poison at the hands of his own brother.

Hamīr Singh (1854-74).

An attempt was made to put Dev Singh, the brother and murderer of the late Chief, on the *gaddi*, Sujān Singh having left no issue. The British Government, however, allowed the Larai Rānī to choose an heir, and she adopted a boy named Hamīr Singh, son of the Thākur of Digaura.

Dev Singh was sent into exile at Mandasor, but was released for his services in 1857, though he was prohibited from entering Orchhā territory. During the minority of the Chief the Rānī acted as regent.

The administration was not a success either under the Mahārānī or the Chief when he received his powers.

In 1857 while the State was still under the Rānī's charge, the Mutiny broke out. The Rānī remained a staunch ally of the British Government. On the outbreak of Mutiny among the men of the 6th Infantry, Gwalior Contingent, at Lalitpur, on 12th June 1857, the European fugitives from that station made their way first to the Rājā of Bānpur and afterwards to Tīkamgarh where they met with every kindness, being entertained by Pandit Prem Nārāyan, the young Chief's tutor.[1] Captain Gordon, Deputy Collector of Chanderī, wrote, on July 2nd, to the Darbār thanking them for their kindness.[2] After the massacre at Jhānsi on June 5th, the Orchhā forces overran the *parganas* of Mau-Rānīpur, Pandwāha and Garha-Kota lying between the Betwā and Dhasān rivers, and also took Burwa-Sāgar. On 3rd September they invested Jhānsi itself, Nathhe Khān, the minister, commanding in person; the siege was abandoned on 22nd October.[3] In 1862 an adoption *sanad* was granted to Hamīr Singh.

Pratāp Singh (1874—

Hamīr Singh died in 1874 and was succeeded by his younger brother Pratāp Singh, the present Chief, then 20 years of age. A British Officer, Major A. Mayne, was temporarily deputed to manage the State. In June 1874 the administration was placed in the Chief's hands, the British Officer being withdrawn in 1876.

1. "*Mofussilite*" newspaper of 30th June, 1857.
2. Original letter.
3. Government "*Narrative of Events, etc., in 1857-58,*" Vol. I, 560.

Up to the Mutiny rupees 3,000 had been paid to the Jhānsi Rājā as tribute for the Tahraulī *pargana*. In recognition of the good services rendered in 1857-58 this was remitted together with the *istimrārī* revenue of Mohanpur village.[1]

In 1884 the land required for the Jhānsi-Mānikpur railway was made over, jurisdiction being ceded in 1888.

Mahārājā Pratāp Singh in 1886 received as a hereditary distinction, the title of *Sarāmad-i-Rājāhā-i-Bunkelhand*. He has also been granted the hereditary title of *Sawāi*. His Highness in 1903 attended the Delhi *darbār* obtaining the gold commemorative medal. In 1898 he was awarded the G. C. I. E., and in 1906, the G. C. S. I. He enjoys a personal salute of 17 guns, the ordinary salute attached to the chiefship being 15.

Titles.

The Orchhā Chief bears the titles of His Highness Sarāmad-i-Rājāhā-i-Bundelkhand Mahārājā Mahendra Sawāi Bahādur, and enjoys a salute of 15 guns.

Archæology and Architecture.

Of places of archæological interest there are none so far as is known. Jatāra, which was evidently an important centre under the Mughals, contains remains in the later Mughal style of Shāh Jahān, but does not show any signs of Pathān occupation, though it appears to have been favoured by Islām Shāh Sūr. Orchhā itself presents in the palace fort of Bīr Singh Dev, one of the most magnificent specimens of domestic Hindu architecture in India. Many forts are scattered over the country that at Baldeogarh being the finest. The oldest remains in the State are great Chandella dams which hold in the waters of many lakes, that of the Madan Sāgar at Jatāra being perhaps the best example.

Of modern architecture there are endless specimens in local temples. All are alike in form, having an ugly square stucco body surmounted with the pine cone spires peculiar to this tract.

Section III.—Population.

(TABLES III TO VI.)

Enumerations.

Three enumerations have taken place giving: *1881*, 311,514; *1891*, 333,020; *1901*, 321,634 persons, males 165,718; females 155,916, giving 94 females to 100 males.

Density and Variation.

The density is 155 to the square mile. The population has decreased by 5 per cent. since 1891.

Towns and Villages

The State comprises one town Tīkamgarh (14,050) and 706 villages.[2] Of the latter 519 had a population of under 500; 115 of between 500 and 1,000; 53 of between 1,000 and 2,000, and 19 of between 2,000 and 5,000.

Migration.

Of the total population 280,990 or 87 per cent. were born within the State.

1. *Kharīta* of His Excellency the Viceroy, dated 13th February, 1860.
2. Thirty-two villages have been brought on the Register since the Census of 1901.

Vital Statistics (Table V). This subject has only been lately taken up and the figures not very reliable. The returns for 1905 give 18 births, and 10 deaths per mille.

Religions. Classified by religion there were 306,347 or 95 per cent. Hindus, 5,884 Jains, 8,248 Muhammadans and 1,155 Animists, chiefly Sahāriās.

Language, and Literacy; Castes and Occupations. The prevailing language is Bundelkhandī. Of the total population 4,125 are literate of whom 86 are females. The principal castes are Brāhmans, Chamārs, Lodhīs and Gūjars. The occupation most pursued is agriculture.

SOCIAL CHARACTERISTICS Dress. The dress of a man usually consists of a *dhotī*, *kurta* (also called *alphua)*, *banda* and *pagrī* or *sāfa*. The *dhotī* is a loin cloth, which after one or two turns round the waist is taken through between the legs from behind and brought up in front, where it is tucked into the folds at the waist; the *kurta* is a sort of shirt, the *banda* is a coat which is worn over it. In cold weather the *mirzai*, a short padded coat, is also used. The *pagrī* or *sāfa* forms the head-covering. The former is a made-up head-dress, the latter merely a piece of cloth twisted on the head. *Pagrīs* and *sāfas* are often ornamented with gold embroidery. A *dupatta*, a piece of loose cloth, is carried by the well-to-do, or occasionally used as a *shāwl*.

The cloth used in these garments varies with the position and wealth of the wearer.

Among the younger generation European trousers, Jodhpur riding breeches, and European coats and waistcoats, shirts and ties are becoming common. The shoes worn by the Bundelkhand peasants are remarkable for their high heel-piece and large flap over the instep. European shoes are generally worn by the better classes instead of native *jūtis*. Round felt caps are often used in un-dress. Men of lowest classes and jungle tribes wear only the *dhotī*, and a piece of cloth on the head.

Women's dress consists of the *dhotī*, *sārī*, *ghāgra* and *cholī*.

The *sārī* is a long piece of cloth which covers the entire body from head to foot. It passes round the waist across the breast and over the shoulders, a loose end being used to throw over the head. It also passes between the legs leaving the calves and ankles free. The *cholī* is a bodice covering the breast.

Food. All classes live mainly on vegetables. The poorer people eat *kodon*, *sāmān*, and the cheap pulses, while the well-to-do eat rice, wheat and gram, etc.

Meat is but little eaten except by the lower classes. As condiments various spices, *ghī* and butter, milk are used. Water is the ordinary drink, the only liquor being that distilled from the flowers of the *mahuā (Bassia latifolia)*.

Daily life. The cultivator goes to his fields or the pastures soon after daybreak, and remains at his work till sundown, taking a rest

of two hours at noon. The tradesman opens his shop at about 8 A. M., and continues to serve customers till 6 P. M., with an interval of two hours rest at noon. The shops selling sweetmeats, drink, and cooked food remain open to a much later hour.

Houses.

The huts of the poorer classes are of mud with tiled or thatched roofs, tiles being commonest except in the jungles. In towns and large villages substantial houses of brick are met with, often of two storeys in height.

Marriage.

The ceremonies and customs observed at marriages do not differ from those observed elsewhere in India. The expenses attendant on the ceremony vary with the position of the people.

Disposal of the dead.

The Hindus burn their dead except ascetics and infants who are buried. The ashes of the corpse are thrown into a sacred river or some local stream. Musalmāns bury their dead.

Amusements, Games and Festivals.

The festivals observed are numerous, the most important recognized by the Darbār as holidays being the *Dasahra*, *Diwāli* and *Holi*.

Dasahra.

The *Dasahra* falls in the month of *Kunwār* (or *Ashwīn*). It commences on the first day of the bright half and lasts ten days, the last or tenth day (*Dasahra*)[1] falling in September or October, being celebrated with great pomp. The nine nights preceding are known as the *Navarātrī*, and are devoted to worship of arms, horses, elephants and other appurtenances of war as the *Dasahra* marking the end of the rains was, in former days, the season for the recommencement of wars and forays.

The great double-edged *khānda* (sword) is carried in State to the principal temple, and placed there in charge of the priest for the ten days. The *khānda* is worshipped by the Chief, while all the horses and elephants are paraded and blessed. A *darbār* is also held which is attended by all feudatories. On the tenth day the Mahārājā goes in procession with the insignia of State, and accompanied by his feudatories to the Dhonga *maidān*, near the Roraya gate, where the *chhonkar* or *shamī* tree (*Prosopis spicigera*) is worshipped, and a *nīlkanth* or blue-jay (*Coracias indica*) is let loose.

Diwāli.

The *Diwāli* or feast of lamps (*diva*, lamp and *ali*, row) falls in *Kārtik*. It commences on the 13th of the dark half of the month, known as the *dhan-teras* or "13th of wealth," this festival being specially dedicated to Lakshmī as goddess of prosperity and wealth. On the 14th, Yama, the god of the lower regions, who is also connected with riches, is worshipped, and on the 15th the *Amāvāsya* or day of the new moon, all houses are illuminated and fireworks are let off. This feast marks the

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1. Another derivation is from *das*=ten (*sins*) and *har*=to avert.

new commercial year on which all business men close their accounts and open their new books.

Holi. The *Holi* falls in the spring. It commences ten days before the full moon of *Phālgun* (February-March).

The distinctive feature in the observances is the throwing about of a red powder called *gulāl*, with which everything and everybody are covered.

Among Musalmāns the principal feasts are the *Id-ul-fitr* which marks the conclusion of the fast of *Ramzān*, when the Mahārājā pays a visit in State to the chief mosque.

NOMENCLATURE. Hindu boys are called by two names, the *janma-rāshi-nām*, or name used in ceremonies and in making out the horoscope, and the *bolta-nām* or name for every day use. These names are given after those of the deities such as Rāmchandra, Nārāyan, etc., after heroes in the great epics such as Shrī Rām, Bhīm Singh, Arjun Singh, etc., and also mere fanciful names like Ujāgar Lāl. Girls are similarly named. Among Muhammadans names connected with the service of God and religion are commonest such as Khuda Bakhsh, Abdulla, etc.

PUBLIC HEALTH. No epidemics have attacked the State, and the health of the people has been consistently good, except during the famine year of 1897 when sickness was prevalent in the population, weakened by insufficient food.

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CHAPTER II.

ECONOMIC.

(TABLES VII-XV AND XXVIII-XXX.)

Section I.—Agriculture.

The soil of the State is nowhere of very high fertility, the greater part of the country being covered with the red and yellow soils common to the gneissic area, though here and there intrusive dykes of trap have given deposits of a richer soil. The country does not at first sight appear promising. The surface is in most cases rocky, the rocks either taking the shape of huge cairns formed of great blocks of gneiss, which look as if they had been hurled together by some giant hand, or else form small hills with serrated summits, while the soil at their feet is hard and little suited for agriculture. But here and there stretches of fertile soil occur, sometimes of considerable area, where the intrusive dykes of trap have disintegrated to form black soil. The best soil is that of the Tahraulī *tahsīl* which lies more in the alluvial tract of the Jumna-Ganges *doāb*. The rainfall does not vary in different parts of the State. General conditions.

Cultivators distinguish a very large number of soils, which are divided into the following main classes :—

Mauta, a rich and fertile black loamy soil with a considerable power of retaining moisture, which is formed by the disintegration of the dykes of trap. *Patrua* is a less fertile variety of the preceding and considered generally inferior. *Rānkar* is a reddish soil containing small stones, which requires much irrigation. Other varieties of this soil are called *chhariya*, *retīlī* (sandy) and *pathrīlī* (stony). *Rānkar* ordinarily yields crops of *rālī*, *kutkī*, *tillī*, *urad*, *mūng*, maize, etc. *Kāwar* is a black loamy soil a lighter variant of *mauta* which cracks when dry forming a scaly surface; it contains large quantities of lime. *Hadkāwar* is a kind of *kāwar* which forms hard lumps, requiring to be crushed. *Mār* is a clayey black soil considered a variety of *mauta*. *Parua* is the light greyish-yellow soil common wherever the gneiss is covered by alluvium. It yields crops of *jowār*, *tillī*, *kodon*, *mūng*, *urad*, *arhar*, etc. *Duparua* is a similar soil so called from its being a mixture of yellow and red soils. *Dumat* is an inferior variety of *mauta*, of a black or grey colour. The produce of this soil is the same as in the case of *mauta*, but the yield is smaller. *Khadari*, this is another variety of *mauta*, and is so called because it contains *khadars* or hollows filled with water. These retain the water for a considerable time. It yields, however, but indifferent crops. It also produces equatic plants like *gonchi* and *urai*. *Chhapara* is a soil containing much lime-stone and is of very poor quality. *Chiknī* is a loamy soil of Classification of soils.

black or grey colour which retains moisture for a long time.

Soils are also classified according to their use, as *mazrua* or *abādī*, land under cultivation; *parānta*, soil lying fallow; *rūnd*, the local name for grazing land; *bhāto*, the local name given to soil which has never been under cultivation, but which is capable of being cultivated; *ugar*, the local name for soil which has been newly broken and which is cultivated successively for three or four years and then left fallow for a year or two; *bāgh*, or garden land; *guhābaghnī* or land which is reserved for the cultivation of wheat near the village site; *saiya*, land reserved for *unhārī (rabi)* crops; *nagarwār*, lowlying land which is allowed to remain fallow during *kharīf* crop season; *thāro*, the local name for irrigated land; *pathāla*, rocky or boulder strewn soil; *dusāīa*, the local name for *dufaslī* soil or land which yields both *siārī* and *unhārī* crops.

Seasons.

Two agricultural seasons are recognized, the autumn season known as the *siārī* (cold), *Kārtikī* or *kharīf*, which lasts from about the end of May to October, and the spring season, the *unhārī* (hot) *Chaitī* or *rabi*, lasting from October to March. In the former the commoner food crops are sown such as *kodon*, *jowār*, maize, etc., and in the latter wheat and gram.

The cultivators' calender is regulated by the influence of *nakshatras* or asterisms of which 27 fall in the twelve months. The agriculturist is obliged to depend on the local astrologer for information as to the fitting time for carrying out field operations, the vagaries of the luni-solar calender making it impossible for any layman to gauge these periods accurately.

Area cultivated (Table IX).

No figures are available dealing with early years, the area now cultivated amounts to about 636,400 acres.

Agricultural practice.

Preparations both for *kharīf* and *rabi* sowings begin on *Akhātīj*, the third day of the light half of *Vaishākh* (May). The first operation known as *bakharanī* is commenced on the *Akhātīj*. Cultivators then worship *jeura*, some grain which has been sown in pots, and also the *bijāra* or pot used to hold the seed in when sowing. The next important day after *Akhātīj* is the last day of *Jeth* (June), the opening day of the rains. This is a recognized holiday. On this day the farmer gives a dinner to his employes, which signifies that the servant is thereafter bound to his master for the season.

Ploughing.

The field is then roughly ploughed over and left till rain falls, when it is thoroughly ploughed up and prepared for sowing. The *rabi* fields are tilled continually until the rain ceases so that they may absorb all the moisture they can.

The average cost of ploughing a *bīgha* is Rs. 3.

Sowing.

Siārī crops are sown from *Ashādh* to *Sāwan* (June to August) and *unhārī* crops from *Ashwīn* to *Kārtik* (September to November).

Before the sowing commences it is usual to worship the *bijāra*, which was formerly worshipped at *Akhātīj*. *Dhurba* grass is planted round the pot and a silver ornament is put upon its neck, and it is then worshipped together with the plough and plough bullocks. In some places sweetmeats are distributed on the day sowing commences, and in other places after completion of the sowing, and a sweet dish prepared from wheat is distributed.

It is usual to select an auspicious day recommended by the astrologer to commence the sowing, but generally speaking the *Ardra nakshatra* is considered auspicious.

The period comprising the last nine days of *Ashādh* and the first 13 days of *Sāwan* known as the *nau-terai* (*nau*=9 *terai*=13) is held to be the most suitable. Some interpret this period to mean that the last nine days of *Ashādh* are the most favourable for *siārī* sowings, and the 13 days of *Ashwīn* for *unhārī* crops.

For the *kharīf* crops two to three seers of seed are required, and for *rabi* crops 16 to 20 seers of seed.

Weeding. Weeding is ordinarily carried out once or twice. In the case of rice it is done four times, and in the case of cotton three or four times. *Jowār* crops are weeded by passing a plough between the stalks of the standing crop.

Reaping. In the case of the *siārī* crops reaping commences at the end of *Sāwan* or at the beginning of *Bhādon* (August-September) and is completed by *Kārtik* (October-November). Reaping for the *unhārī* crops begins at the close of *Phāgun* (February-March) and is completed by the end of *Chait* (March-April).

The cost of reaping amounts to about one-fourth the value of the crop. The labourers are usually paid in kind being given *lābis* or sheaves of grain.

Dufasli or dusāī. In poor soils which are fit for *kharīf* crops only, no second crop is sown and similarly in soils which are suited to *rabi* crops only, none but *rabi* crops are sown. But such land is rare. In the case of *dufasli* land *unhārī*, *rabi* crops of wheat, gram and linseed are sown after *siārī* crops such as *sāmān*, *phikār*, *kutkī* and *tillī* have been gathered. *Mūng*, *urad* and rice are cultivated both as *siārī* and *unhārī* crops.

Mixed sowings. It is not an uncommon practice to sow two crops together in the same field. The most usual combinations are *jowār* and *arhar*, cotton and *jowār*, wheat and gram, etc. By this means the cultivator obtains two harvests for one preparation of the soil.

Rotation. Rotation, though well understood, is not very carefully observed. The common sequence is usually *jowār*, *arhar* or *urad* followed by cotton and *arhar* or *jowār* alone ; wheat is often grown the fourth year, or wheat, gram, barley.

Manure. The ordinary manures consist of village sweepings and cow dung, goat dung or ashes. Fifty cattle will produce 40 carts of manure.

Irrigated crops. The crops usually irrigated are betel, sugarcane and garden produce which cannot be grown without it. Barley, *pissi* wheat, gram and *masūr* are also watered when possible.

Pests. The commonest animal pests are birds, pigs, rats and deer. Rats are particularly destructive after a year of deficient rainfall as the young broods are not reduced by drowning. Insect pests are locusts, borers, and caterpillars. Vegetable pests such as blight, especially the rust called *gerua*, often cause damage.

Implements. The principal implements are the *har* or plough, *bakkhar* or weeding plough, *charardha* and *phāora* or spade, *kudārī* or axe, *parāna*, *bilkua*, *nārī*, *jholī*, *hansia* or sickle, *surāya* and *khurpi* or hoe for weeding.

For separating the grain from the husk and threshing the *ankadī* and *pacha (pauja)* are used ; in cleaning the grain, the *tokanī*, *tiwāro*, *vahāru*.

Crops. Area sown (Table X). The total area sown in normal years is about 636,400 acres, or 47 per cent. of the total area.

At the *kharīf* 524,200 acres, and at the *rabi* 112,200 acres are ordinarily cropped. The most important crops at the autumn sowing are *jowār* 60,400 acres, rice 48,400 and *tillī* 44,800 and at the *rabi* barley 45,500 acres, gram 36,800 and wheat 29,900.

Food grains. The chief food grains sown at the *kharīf* are *juarī* or *jowār* (*Sorghum vulgare*), *kodon* (*Paspalum stoloniferum*), *rālī* (*Panicum muliaceum*), *kutkī* (*Panicum miliare*), *sāmān* (*Panicum frumentaceum*), *phikār*, *mūng* (*Phaseolus mungo*), *urad* (*Phaseolus radiatus*), *arhar* or *rāhar* (*Cajanus indicus*), *dhān* or rice (*Oriza sativa*) and maize or *makka* (*Zea mays*). At the *rabi* they are wheat or *gehūn* (*Triticum estivum*), *jawa* or barley (*Hordeum vulgare*), gram or *chana* (*Cicer rietinum*), *pissī* or soft-red wheat, *masūr* (*Ervum lens*), *moth* (*Panicum aconitifolius*) and *matra* or peas (*Pisum sativum* and *arvense*).

Staple food grains. In the rains maize, *kodon*, *rālī*, *sāmān* and *phikār* are eaten; *jowār* from November to March, and wheat, *pissi* and gram, from March to June. The poor, however, live all the year on *kodon*, *sāmān* and the cheaper pulses.

Oil seeds. The chief oil-seeds are *tillī* (*Sesamum indicum*), *arsī* or linseed (*Linum usitatissimum*), *gulī*, the fruit of the *mahuā* (*Bassia latifolia*) and *sarson* (*Brassica napus* or *campestris*).

Fibres. *Kapās* or cotton (*Gossypium indicum*) is the most important fibré, hemp both *san* (*Crotolaria junce*) and *ambārī* (*Hibiscus canuabinus*) being sown to a small extent only.

Spices. Of spices *haldī* (*turmeric*), *dhania* (*coriander*), *zīra* (*cummin*) and many other spices are cultivated.

In gardens many kinds of fruit and vegetables are produced. The most important are potatoes, onions, garlic, ginger, brinjal (*Solanum melogena*), carrots, radishes, melons and many varieties of gourd. The principal fruit trees are custard-apple, mangoe, guava, pomegranate, orange, pumelo and plaintains. Garden produce.

The total area irrigated is normally about 148,500 acres, the actual figures for 1901 being 143,923 and for 1902, 148,550 acres. The *tahsīl* with the most irrigated land is Baldeogarh with about 40,000 acres, Jatāra coming next with 34,000, and Tīkamgarh 32,000 while in Tahraulī only 10,000 acres can be watered artificially. Irrigation (Tables VIII & IX).

The chief sources of irrigation are wells and tanks. The area watered from tanks being about 45,000 acres. At Baldeogarh and Jatāra a large area is irrigated from the big lakes situated at these places. Sources.

The machines for raising water are the *tarsa (charsa)*, a leather bag usually worked by a pair of bullocks and three men, the *rahat* or Persian wheel, which is much more common in the State than the *tarsa*, three men and a pair of bullocks are also required to work this machine. The *dhondī* or *chāt* is used for drawing water out of tanks. It is worked by 10 or 12 men who stand in two parties and climb alternately up either side of the machine, thus raising the water. Water is also distributed over the field by gravitation through small channels, a process called *varana*. One well will irrigate on an average from 10 to 12 *bīghas* (7 to 8 acres).

Wells are of two kinds, *kachcha* or unbricked wells, costing about Rs. 100, and *pakka* or masonry wells, costing Rs. 300. The cost of digging a well depends largely upon the soil, a well dug in *mauta* soil being more expensive than one excavated in other soils, the cost sometimes rising to Rs. 600. Wells.

The average cost of irrigation from wells is from Rs. 2 to Rs. 3 per *bīgha*.

Though there are many tanks in the State most of them dry up soon after the rains, only a few holding water all the year round. From tanks which have an adequate store of water such as the Madan Sāgar in Jatāra, Bīr Sāgar, and others, canals are led into the surrounding villages, and the cost of watering a field from these canals is only Re. 1 per *bīgha* for the whole season. Tanks.

It is a common practice for the owner of the land instead of irrigating his land himself, to employ another man to do the work giving one-third of the produce in return.

The live-stock as enumerated in 1902-03 showed 138,851 bullocks, 177,567 cows, 54,883 buffaloes, 172,000 goats and sheep. Ploughs with two bullocks numbered 54,535 and load carrying carts 5,261. Cattle (Table VII).

No special breed of cattle is peculiar to this State. In all large villages cows, bullocks, buffaloes and goats are reared. Cattle imported from districts on the banks of the Ken and known as Kaina are considered the best.

The price of a pair of bullocks is about Rs. 50, of a she-buffalo Rs. 50 to 80, and an ordinary cow Rs. 15.

Pasture lands.

No difficulties are experienced in the way of feeding cattle as there is ample pasture ground in every village. Until lately it was not usual to collect the stalks of *jowār* (*karbī*) for use as fodder, but this, since the late famine, is being more extensively practised.

Diseases.

Many diseases are recognized by cultivators, the most common being *Mātā-devī*, *sād* or *sār*, *phāsi* (anthrax), *phopasa* or *phāphada* (pneumonia) and *tondi* (foot and mouth disease). In *Mātā-devī* the back of the animal is affected, the skin and horns become hot and dry, and the mouth, throat and intestines ulcerate. The animal is given a solution of *bel* fruit and saltpetre. *Sād*, *sār* or *phāsi* is anthrax. The remedy resorted to is linseed oil and a solution of saltpetre and rice and water. If the tongue swells the veins in it are lanced. In *phopasa* or *phāphada* the animal is given a solution of saltpetre, and if pain is severe is cauterized and poulticed on the ribs. *Tondi* or foot and mouth disease is treated with a poultice of *nīm (Melia azadirachta)*, lime, tobacco leaves, and powdered charcoal in equal quantities, a mixture of alum saltpetre and *gur* being applied to the mouth.

Agricultural population.

The people, for the most part, live on agriculture, about 80 per cent. of the whole population being engaged in cultivation.

Classes engaged in agriculture. Holdings.

All classes, generally speaking, engage in agriculture, Brāhmans, Thākurs, Chamārs and even Baniās. The average holding amounts to about two acres.

Indebtedness.

Most cultivators in the State are in debt, but are not so hopelessly involved as they are in many parts of India. These debts are in most cases legacies, which have been passed on from father to son, and which, there is no likelihood, will ever be finally paid off. The reckless expenditure lavished on marriage ceremonials is, to a very great extent, responsible for this state of affairs.

Takkāvi.

The agriculturists receive seed *takkāvi* from the State stores situated in each *tahsīl* in the beginning of *Asādh* for the *kharīf* crops, and again at the close of *Ashwīn* or in *Kārtik* for the *rabi* crops. The *kharīf* advances are recovered in *Kārtik*, and the *rabi* advances in *Chait*.

Grain advances are recovered in kind with $\frac{1}{4}$ or 25 per cent. additional grain, a system called *sawāin* ($1\frac{1}{4}$). Advances in cash are also granted with interest at 12 per cent. per annum.

Section II.—Wages and Prices.

(TABLES XIII AND XIV.)

Wages.

Wages for agricultural operations are mostly paid in kind. For weeding 2½ to 3 seers of grain are given. For reaping wages vary to a greater extent, 2½ to 3 seers of grain being usual, but 1½ not being uncommon. The bundles of the crop given are called in the case of *jowār*, *junarī* and of wheat, *bariyas* or *dabias*.

Village artisans and servants such as blacksmiths, carpenters, barbers, washermen, potters and others, who repair the village implements, etc., receive a share of the village grain at each harvest.

The cash wages paid for skilled labour have risen, blacksmiths getting -/8/- instead of -/3/-, and carpenters -/6/- instead of -/4/-. No marked rise has taken place in the wages paid for unskilled labour.

Dues are given at the sowing, reaping and threshing. These vary from 1 to 2 *varaiyās* except at the reaping when they amount to from 3 to 5 *varaiyās*.[1]

Prices (Table XIII).

The prices of food grain have varied considerably in the last twenty years or so. Thus *jowār* which sold in 1884 at 35 seers to the rupee now sells at 20 seers, and rose as high as 12 seers in 1900 and 1902; *kodon* selling in 1884 at 56 seers to the rupee, now sells at 30, and in 1902 rose to 18; wheat in 1884 sold at 23 seers and now at 13 seers; gram at 32 seers and now at 21. A similar rise in prices is noticeable everywhere. Prices are, however, much more equal throughout the State.

Material condition.

The material condition of the trading classes is good, and has increased markedly in the last 30 years. Improved administration and the opening of roads and railways have been the principal causes of their increased prosperity.

The middle class clerk is in less flourishing circumstances. This is in main due to low pay, which averages about Rs. 20 a month, combined with the necessity for keeping up appearances and dressing, respectably. His sons, moreover, unlike those of the cultivator, do not add to the income of the household or assist in maintaining the family, until comparatively late in life, while requiring to be supported and educated.

The cultivator is, generally speaking, in good circumstances. The incidence of the revenue demand is low and leaves him a fair margin of profit, which enables him to withstand a year of scarcity, though not perhaps one of actual famine. If he would learn to save and not lavish money in ceremonials, such as marriages, he would be in quite easy circumstances.

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1. A *Varaiya* equals 21 Gajāshāhī *takkās* or about two seers weight.

Section III.—Forests.
(TABLE IX.)

Classes.

The forests of the State which cover about 106,500 acres are not of great importance. They are, for administrative purposes, divided into three classes. First class forest which contains *sāgon*, *achār*, *tendū*, etc., second class containing *seja*, *khair*, *siras*, *aonla*, *dhawa*, etc., and third class forest which contains *chhiula*, *salai*, etc.

Control.

The forest department under the supervision of the State forest officer, who is subordinate to the revenue department, controls the forest. He has two assistant foresters under him whose duty it is to inspect the forests. Under these assistants are *girdāwars* (rangers) in each *tahsīl* and *havildārs* (guards) The *havildār* is at the head of the *banrakhs* (patrols). A *muharrir* or clerk is posted to each *tahsīl* who collects the forest dues and keeps the accounts. All timber and fuel from the forests is sold, the usual *sāyar* duties being levied. The collection and sale of miscellaneous products such as gum, bee's wax, honey and medical herbs is given out on contract.

It is customary to give timber gratis to cultivators to build houses with, and wood is generally given free for the manufacture of agricultural implements.

Villagers have no right to fell trees or graze cattle in reserved forest, but are allowed to buy any trees that may have fallen naturally. In times of scarcity and famine the people are given full permission to pluck or gather wild fruits such as *ber*, *tendū*, *karaunda* and *makor*.

The forest guards are responsible that no one lights fires in the reserved forest. The forests are also separated from the surrounding country by a tree-less zone, and as far as possible the boundaries are marked by rivers and *nālas*.

Reserved area.

As no survey has been made the actual reserved area is not known, but is estimated that 30,000 acres, or about one-fourth of the total forest area, is reserved.

Jungle tribes.

Sahāriās are the principal jungle tribe living in the forests. They work for the department and are paid at the rate of two annas per day for a man, 1 anna 6 pies for a woman, one anna for a child.

The following is the list of principal trees :—

Vernacular name.		*Botanical name where known.*
Achār	...	*Buchanania latifolia.*
Akol	...	*Alangium lamarckii.*
Am	...	*Mangifera indica.*
Amaltās	...	*Cassia fistula.*
Aonla	...	*Phyllanthus emblica.*
Bakāin	...	*Melia azedarach.*

Vernacular name.	*Botanical name where known.*
Bahera ...	*Terminalia belerica.*
Bambūl ...	*Acacia arabica.*
Bāns ...	*Bambusa arundinacea, Dendrocalamus-strictus*, etc.
Barhat ...	*Atrocarpus lakoocha.*
Bel ...	*Aegle marmelos.*
Berī ...	*Zizyphus jujuba.*
Bījo ...	*Pterocarpus marsupium.*
Chhiula ...	*Butea frondosa.*
Dhawa ...	*Anogeissus latifolia.*
Ghont ...	*Zizyphus xylopera.*
Gunja ...	*Abrus precatorius.*
Hardū ...	*Adina cordifolia.*
Harsingār ...	*Nyctanthes arbortristis.*
Imlī ...	*Tamarindus indica.*
Jāmun ...	*Eugenia jambolana.*
Kaima ...	*Ficus infectoria.*
Kaitha ...	*Feronia elephantum.*
Karadi ...	*Sterculia urens.*
Karār ...	*Bauhinea purpurea* and *variegata.*
Karaunda ...	*Carissa carandas.*
Kāwa ...	*Terminalia arjuna.*
Khajūr ...	*Phoenix sylvestrio.*
Khera, Khair ...	*Acacia catechu.*
Khinni (Khirni) ...	*Mimusops hexandra.*
Kosam ...	*Schleichera trijuga.*
Kumera ...	*Gmelina arborea.*
Labheda ...	*Cordia myxa.*
Mahuā ...	*Bassia latifolia.*
Makor ...	*Zizyphus œnoplia.*
Maursiri ...	*Mimusops elengi.*
Mawali ...	*Spathobolus roxburghii.*
Nīm ...	*Melia India*
Pīpal ...	*Ficus riligiosa.*
Rāmphal ...	*Anona reticulata.*
Reonja ...	*Acacia leucophlea.*
Sāgon ...	*Tectona grandis.*
Saimara (Semel) ...	*Bombax malabaricum.*
Salaiya, Sarrai ...	*Boswellia serrata.*
Sejo ...	*Lagerstroemia parviflora.*
Shīsham ...	*Dalbergia sissu.*
Siras ...	*Albizzia lebbek.*
Sītāphal ...	*Anona squamosa.*
Tendū ...	*Diospyros tomentosa.*
Tuna ...	*Cedrela toona.*
Umar ...	*Ficus glomerata.*

Grasses.

The different varieties of grass found here are *sain*, *parawa* (*Andropogon pertusus*), *gunar*, *kail*, *bhusaya*, *tolia*, *phula*, *kara*, *diwa*, *gondara*, *murjana*, *kāns* (*Imperata spontanea*), *vadakas* (variety of *kāns*), *maujuri*, *jhunsa*, *phulara* or *phulkara* (*Iscilema laxum*), *kush*, *dāb* or *darbha* (*Eragrostis cynosuroides*), *dūb* (*Cynodon dactylon*), *mūnj* (*Saccharum munja*). *Musayal* grass is met with on *mauta* soil, *junar* on *patrua*, and *padua* soils, while the rest grow in *rānkar*. *Musayal* is the best grass for fodder, as it strengthens cattle if regularly used.

The grass is cut in *Ashwīn* after the *Dasahra*.

Section IV.—Mines and Minerals.

(TABLE XII.)

Few minerals are found in the State. Iron is met with near Pirthīpura. The ore is found within a depth of 15 feet. The iron stone is dug out and smelted locally, being reduced in small cylindrical brick furnaces, in which the temperature is kept up by means of hand bellows. The ore is broken into small pieces, washed and mixed with charcoal in the ratio of 3 to 8. Before commencing the process of smelting, charcoal is put into the furnace and heated. When the temperature has risen sufficiently, the mixture of iron ore and charcoal is introduced, and covered over with a layer of charcoal. The mixture is put in gradually, care being taken to keep the surface well covered with charcoal, lest the reduced iron should be oxidized. After the third addition of the mixture, the slag and iron is allowed to flow away below and collect in a reservoir. The iron is taken out with a forceps. It is then cut into pieces which are heated to whiteness and hammered into cylindrical shape for the market.

Each furnace can smelt three seers of iron at each firing, and the process is usually repeated twenty times a day, giving a total outturn of one and half maunds.

The mines are situated at the villages of Dhaukān and Majayara-Toria.

A State duty called *pumiya*, of eight annas per maund of iron produced is levied. The approximate cost of one cart and the seven labourers required for the work is Re. 1½ per day.

Section V.—Arts and Manufactures.

(TABLE XI.)

Weaving.

Except the ordinary coarse country cloth and blankets made in most villages, little weaving is carried on.

Cloth printing.

Cloth printing is practised to a limited extent in Jatāra.

Iron work.

The iron smelting industry has been already described. No articles of special note are manufactured, though formerly a considerable number of country guns were made at Barāgāon.

A State workshop is situated at Tīkamgarh where a combined saw mill, lathe, planing machine and grinding mill are worked by a steam engine. The engine is now old and is not capable of driving all the machinery at once, and consequently one or two machines only are worked simultaneously. State workshop.

Section VI.—Commerce and Trade.

In former times owing to the absence of roads, excessive transit and other duties, and the disturbed condition of the country trade was conducted on a very small scale.

Conditions have improved considerably in the last 30 years, but there is still ample scope for expansion.

Exports. The principal exports are *ghī*, rice, *singhāra*, nuts, *zīra* (*cummin*), resins, honey, bee's wax, *chironji* (fruit of *Buchanania latifolia*), *guli* (fruit of *Bassia latifolia*), partially refined sugar, *binaula* (cotton seeds), *mahuā* flowers, sesamum, horns and hides. Most of the exported articles are sent direct to Bombay, some going to Mau, 42 miles north, and Lalitpur, 36 miles east of Tīkamgarh for export to Cawnpore. In winter traders from outside travel through the State with woollen articles for sale. Generally these traders belong to Bombay. Rice and other food grains are sent to Mau and Lalitpur.

Imports. The chief imports are salt, sugar, piece-goods, dried fruit, yarn, silk, lace, gold and silver, thread, iron utensils, metals, tobacco, kerosine oil, spices, hemp, hardware, saltpetre, sulphur, opium, *bhāng*, *gānja* and cotton.

Mechanism of trade. Petty dealers purchase goods in Mau and Lalitpur, and sell them at Tīkamgarh, to the cultivators. Cloth, yarn, iron, hemp, cotton, etc., are imported from Cawnpore. The chief market towns are Tīkamgarh, Baldeogarh, Jatāra, Palera, Pirthīpur, Nivārī, and Partābganj. Baniās of the Agarwāl and Parwāl (Jains) class are the principal traders. In some places Brāhmans and other castes trade in food grains. The trade in cloth lies generally in the hands of Parwāl (Jain) Baniās; the Parwāls, Lohiyās and Tamerās dealing in iron, copper and brass; and Chamārs in hides. The itinerant sellers in the State are Muhammadans.

Trade routes. Two main trade routes exist, one being the metalled road from Tīkamgarh passing northwards *viâ* Jatāra to Mau (42 miles), and the other the metalled road from Tīkamgarh to Lalitpur (36 miles) *viâ* Mahroni. Besides these roads a metalled road from Jhānsi to Mau passes through the Tahraulī *tahsīl*, which the Midland section of the Great Indian Peninsula Railway from Jhānsi to Mānikpur also traverses. The railway stations situated in the State are Orchhā, Teharaka and Arjār, to which, however, no great amount of traffic passes owing to want of road communication. Goods are carried to the

railway in bullock carts. In parts traversed by metalled roads bullock carts are generally used, but petty dealers carry their goods on ponies or pack bullocks.

Shop-keepers are found in large villages only and are mostly Parwāl (Jain) Baniās.

Local firms.

The most important firms are those of Prāgdās, Dinānāth, Kathaila and Rām Prashād Gulābrai.

WEIGHTS AND MEASURES. Precious stones.

Precious stones are weighed by the *rattī*.

20 *Bise* } 5 *Chāwal* }	=1 *Rattī*.
24 *Rattīs*	=1 *Tānka*.

The weights used are those of ¼, ½, ¾, and 2 *rattīs*. Weights are manufactured of stone.

Gold and silver.

Formerly these metals were weighed in *muhars*, now they are weighed in *Gajāshāhī* rupees and *tolas*.

83 *Rattīs*	= 1 *Gajāshāhī* rupee.
80 *Rattīs*	= 1 *Muhar*.
5 *Rattīs*	= 1 *Ekannī* (a one-anna piece in *Gajāshāhī* currency).
17 *Ekannīs*	= 1 *Kaldār* (British) rupee.
85 *Gajāshāhī* rupees	= 80 *Kaldār* rupees or 1 seer.

It is sixteen years since *Gajāshāhī* rupees replaced *muhars*.

Capacity. Liquids.

In measuring liquids the following table is used:—

1 *Chhatāk*	= $\frac{1}{16}$ *Seer*.
1 *Adhpawa*	= 2 *Chhatāks*.
1 *Pawa*	= ¼ *Seer*.
1 *Adhseer*	= ½ *Seer*.
1 *Panseri*	= 5 *Seers*.

These measures are made either of copper or brass and are used for measuring liquids, such as *ghī*, oil, milk, etc.

Grain.

With grain, etc., the units are as below:—

2 *Gajāshāhī* pice	=1 *Takka*.
16 *Takkas*	=1 *Chauri*.[1]
16 *Chauris*	=1 *Paili*.[2]
20 *Pailis*	=1 *Mānī* =1 *gauna*.[3]
100 *Mānīs*	=1 *Manāsa*.
100 *Manāsas*	=1 *Manyāso*.

Measures of length.

Length was formerly measured by the *hāt* or cubit. Now-a-days it is measured by the inch, foot and yard, with the additional unit called a *javaka*.

3 *Javakas*	=1 inch.

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1. A *chauri* is a vessel made of wood or of copper cylindrical in shape.
2. A vessel similar to the *chauri*.
3. A *gauna* is the bag used in packing loads on the back of bullocks.

Cloth is measured by the *gaz* or yard of 16 *girāh*.

When articles are sold by number, the following units are employed:—

20 *Ikaīs*	=1 *Kori* (a score).
5 *Ikaīs*	=1 *Ganda*.
100 *Ikaīs*	=1 *Senkada*.

Masonry is measured by the cubit foot usually, and earthwork by *phadiyas* or the ordinary load carried by an ass or buffalo, or such load as may be agreed on at the time. Masonry.

Many standards for measuring surface exist in the State. Houses are usually measured in feet and inches, but in villages brick-layers' work is measured by a *hāt* or cubit. A standard *hāt* exists for this purpose, consisting of the hand (*hāth*) plus the breadth of the fist (*muthī*) including the thumb (*angūtha*). *Bīghas* are measured by four different standards known as the *Jatāria-ki-dori*, *Mohangarh-ki-dori*, *Erachha-ki-dori*, and *Teharaka-ki-dori*. The *dori* is the rope used in measuring. Surface measure.

The *Jatāria-ki-dori*.—This *dori* is 1 chain, 75 *hāths* or 37½ yards. It is used in the Jatāra *tahsīl*.

Mohangarh-ki-dori.—This measures 95 *hāths* or 47½ yards in length.

Erachha-ki-dori.—This *dori* is named after Erachha village where it is employed. Its length is 105 *hāths* or 52½ yards.

Teharaka-ki-dori.—This is 85 *hāths* long or 42½ yards.

It is with these chains, each of which is made up of 20 equal links, that the lands in villages are measured.

A piece of land 1 *dori* long and 1 *dori* broad, forms one *bīgha*.

20 *Biswānsi*	=1 *Biswa*.
20 *Biswas*	=1 *Bīgha* (⅝ *acre*).

In agricultural operations the area of the field weeded is estimated by the eye, the unit being 1 *kammal* or country blanket, and the wages are given in terms of *kammals*. Agricultural operations.

The measure of time used is that of the *kachchi ghadiāl* which is divided into *pala*, *vipala* and *prahara*. In the State offices the European divisions of time into hours, minutes and seconds are used. Measure of time.

Formerly the State official year began on the first day of the dark fortnight of *Asādh* (May) and ended on the 15th day of the light half of *Jeth* (June). Now the European year is adopted, the official year commencing on July 1st. The era followed commonly is the Vikrama Samvat. The year begins on the first day of *Asādh* and ends on the full moon in *Jeth*, but the months are reckoned according to the English calendar. Official year

Thus the official year Samvat 1960 begins in *Asādh* on the first of July and ends on the full moon in *Jeth* in Samvat 1961. This period of twelve months is called Samvat 1960.

Although as a matter of fact Samvat 1960 closed, and 1961 began on the fifteenth day of the dark fortnight of *Chait* (March). With baniās the year begins on the fifteenth day of the dark fortnight of *Kārtik*.

Section VII.—Means of Communication.

(TABLE XV.)

Railways.

The Jhānsi-Mānikpur section of the Great Indian Peninsula Railway traverses parts of the Orchhā and Tahraulī *tahsīls*. The railway stations situated in the State are Orchhā, Arjār, Teharaka.

The railway though it only serves the outskirts of the State greatly facilitated dealing with the famines of 1897 and 1905.

Prices in Tīkamgarh and places within reach of the line have risen with the increased facility for export.

Roads (Table XV).

No metalled roads existed before the succession of the present Chief. The metalled road from Tīkamgarh to Khiria and on to Lalitpur (36 miles), and from Tīkamgarh to Mau *viâ* Jatāra (42 miles), are the principal roads.

Wells have been dug at intervals along these roads for the convenience of travellers, and police *chaukīs* established for their safe guard.

The Jhānsi-Nowgong metalled road constructed and maintained by Government traverses the Tahraulī *tahsīl*, and a metalled road runs from Tīkamgarh to Digoda village, which is continued as an unmetalled road to Pirthīpur and Orchhā. A short feeder metalled road connects Orchhā town with Orchhā railway station, a distance of 3½ miles. The following metalled roads are under contemplation :—

Tīkamgarh to Baldeogarh and Kotrāghāt on the Dhasān ; Tīkamgarh to Barāgaon joining the Saugor road ; Lidhaura to Palera ; Lidhaura to Tahraulī ; and Pirthīpur to Degorāh. The total mileage of metalled road in the State is 93, and of unmetalled road 257.

Post and Telegraph (Table XXIX).

Imperial post offices have been established at Tīkamgarh, Jatāra and Baldeogarh. No postal system existed until 1895, when the Darbār opened regular post offices. Postal centres were established at all *thānas*, and runners were appointed. Sixteen offices have been opened.

No telegraph offices have been established in the State except those at railway station. If it is necessary to send a telegram from Tīkamgarh, it is sent to the Lalitpur telegraph office.

Section VIII.—Famine.

(TABLE XXX.)

The usual cause of scarcity and famine is a failure of the rains. No regular record of early famines is extant, but the

following years are still remembered as those of distress or famine:—1868 called the *Pachīsia* from the Samvat year 1925; 1877 or *Chautīsia* (1934); and that of 1896-97. In 1868, though the *kharīf* failed, rain fell late and saved the *rabi*, thus causing only partial famine. Attempts were made to give some relief, but nothing was done systematically and was, therefore, not very effective.

The third famine, that of 1897, was very severe, not only the *kharīf* crops but also the *mahuā* failed, causing widespread distress. On this occasion every effort was made to afford relief. British officers were appointed to assist, and relief works were opened, and charitable relief distributed freely. These operations were effected at a cost of Rs. 3·7 lakhs on relief works, and of Rs. 62,000 in charitable relief, while Rs. 60,000 were remitted out of the land revenue demand, and Rs. 35,000 given in advance to cultivators. Such works as the construction of buildings, tanks, canals, wells, *bāndhs*, and the repair of public buildings were opened as relief works. Famine of 1897.

An expenditure of three lakhs was sanctioned for this purpose, and Rs. 51,000 were spent on irrigation works, which included 524 wells, 74 *bāndhs*, and 39 tanks being constructed.

Advances were freely made to cultivators, for the construction of tanks, wells and *bāndhs*. Great leniency was shown in recovering advances of grain issued for seed to cultivators from the State stores, which, according to the rules, ought to be recovered within the period of one year. The same leniency was shown in recovering the revenue, a sum of Rs. 7·62 lakhs being finally remitted. *Parda-nashīn* women were given work and all those who could not work were given doles of grain daily from the State granaries. The total cost of the relief operations was about 13 lakhs.

In 1905 famine again appeared, though not with the same severity as in 1897. Every effort was made to relieve distress, a sum of Rs. 1·2 lakhs being spent on relief works, and Rs. 13,000 in charitable relief, while three lakhs of revenue demand were suspended, and Rs. 26,000 given out in advances to cultivators. The total cost amounted to about 2·5 lakhs on unrecoverable expenditure. Famine of 1905.

CHAPTER III.

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

The Chief. Madār-ul-Muhāmī.

The administration is carried on by the Chief personally assisted by his two Dīwāns who are in joint charge of the department known as the *Madār-ul-Muhāmī*, "Centre of affairs."

The Dīwāns.

One *dīwān*, besides dealing jointly with the general administration, has special charge of the Military Department. The *dīwāns* refer to His Highness all matters of importance requiring special sanction.

The Sessions Judge is the head of the Judicial Department and refers all matters to the Chief direct.

Departments.

The administration is thus controlled by three officers under the two *dīwāns* and the Sessions Judge, these officials being in direct communication with the Huzūr Darbār office, presided over by the Chief personally.

The Sessions Judge is the highest judicial authority next to the Chief himself. All appeals from the subordinate criminal and civil courts are heard in his court, the presiding judge exercising powers similar to those of a Sessions Court in British India. Appeals from the court are heard in the Huzūr Darbār, the High Court of the State.

The subordinate departments are given below:—

The Rājkīyavibhāg (ruling or controlling department).—In this section are included those departments which deal with the Chief's personal affairs, and the up-keep of his palaces, establishment, etc. This section falls into several sub-divisions, *khāsgat*, dealing with Chief's personal comfort; *deorhi*, dealing with the palaces and personal estates ; *makhrut-khāna*, dealing with temples and charity; *kotha-baiutāt*, dealing with expenses of feeding; *jāmdār-khāna* or ward-robe, dealing with Chief's attire ; the *zargar-khāna*, dealing with jewels, etc., and other similar subdivisions such as the *fīl-khāna* or elephant stables, *baggī-khāna* or coach house, *khus-khāna* or mews for hawks. The *Shāsanavibhāg* or administrative section ; *shāsana*, literally a decree or order. In this section are included those departments which deal with the management of the State. They are divided into the *Huzūr Darbār* or Chief's office including the Darbār or *Madār-ul-Muhāmī* (*dīwān's* office) ; *Judicial*, dealing with the administration of justice, police and jails, in charge of the Sessions Judge ; the *Senāvibhāg* or Military Department, dealing with the State forces, in charge of one of the *dīwāns* ; the *Revenue*

Department, dealing with revenue administration and the work of the *tahsīldārs* and other district officials, the up-keep of forts or *kilājāt*, administration of customs and excise (*chabūtrājāt*), of *zakirājāt*, or State granaries and *gulzār-khāna* or State gardens and forests. *The tāmirāt* or Public Works Department, dealing with the up-keep of State buildings and roads. The *Treasury* and *Accounts* office, the *Kothī pratipālak* (literary cherishing) for making advances of salaries and loans to State employés establishment, medical and educational.

Official Language.

The official language in the State is local Hindī in which all revenue records are kept, while Urdu is employed in the judicial proceedings and in correspondence with the Political Agent.

Administrative Divisions (Table VIII and Chapter IV).

The State is divided into five *tahsīls* with headquarters at Tīkamgarh, Baldeogarh, Jatāra, Orchhā and Tahraulī. The isolated *tahsīl* of Pahārsinghpura is situated in the centre of the Aurangābād *tāluka* of Hyderābād State. The largest *tahsīl* is that of Jatāra with an area of 602 square miles, the smallest that of Tahraulī with 237. A *tahsīldār* is in charge of each *tahsīl*, and deals with all matters connected with the revenue, civil and criminal administration of his charge. These *tahsīldārs* have the powers of an Assistant Collector of the second class in revenue matters in which they are directly under the Revenue Department.

According to their ability and experience *tahsīldārs* are granted second or third class magisterial powers.

The Chief is the final authority of reference and appeal in all administrative and judicial matters, and exercises powers of life and death over his subjects.

Village Autonomy.

In every village the *zamīndār* or *mahāte* who holds the village revenues in farm is considered the head of the village. In some villages there are several *mahātes*, in which case a headman is chosen from among them, who decides petty disputes and quarrels with the help of a *panchāyat* formed of people of position.

Next in importance to the *zamīndārs* is the *patwārī* who keeps the accounts and records of the village and notes all particulars concerning the land and village rights ; he is a State servant receiving a salary from the Darbār. He prepares all the revenue registers and submits them to the Darbār. The villagers being generally illiterate, the influence of the *patwārī* in a village is considerable, and there are few matters in which he is not consulted.

Section II.—Law and Justice.

(TABLES XVI AND XVII.)

Early days.

No regular courts or any fixed system for the administration of justice existed before the succession of the present Chief.

Punishments were varied, the commonest being fines, which were imposed for most crimes. Capital punishment was rarely inflicted except in the case of dacoity and of murder when the person killed was a man of importance or of high caste.

The cutting off of the nose was usually inflicted for the crime of adultery.

Present system.

The courts are now fashioned more or less on the lines of British India, the Criminal Procedure Code and the Penal Code being used as guides. In civil suits the old *panchāyat* system, in which a deliberative committee considers a case and submits it with its remarks for the Judge's orders, is still in vogue.

Legislation.

Regular legislative measures are not passed, but rules and regulations are issued by the Darbār which have the force of law.

Civil courts.

The lowest courts are those of the *tahsīldārs* which deal with suits up to Rs. 50 in value.

Above them come the *munsif's* court, the *nāzim's* court, the *adālat* and Sessions Judge's court with powers, similar to those of a *munsif*, Subordinate Judge, and the District Judge, respectively in British India, and lastly the Chief's court which is the final appellate court.

Criminal courts.

The lowest criminal courts are those of the *tahsīldārs* who are Magistrates of the third or second class, being respectively empowered to award imprisonment for 1 month and 6 months, and a fine amounting to Rs. 50 and Rs. 200.

The superior courts are those of the Magistrate of the first class, the District Magistrate and Sessions Judge who enjoy the powers laid down in the Criminal Procedure Code of British India.

The Sessions Judge's decisions on cases involving capital punishment require confirmation by the Chief.

Appeals lie from the subordinate courts through the superior courts to the Chief. The highest tribunal is that of the Chief, which is a final court of appeal only.

Section III.—Finance.

(TABLES XVIII AND XIX.)

The State accounts office is known as the *Sadr Kachahri*. The *tahsīldārs* submit their accounts to the Revenue Department, which together with all other departments sends its accounts to this office for audit and check.

The revenue officer also formerly sent in accounts of land revenue to the *Sadr Kachahri*, but since 1899 these accounts have been left in the hands of the Revenue Department. The Treasury forms part of *Sadr Kachahri*.

Sources of revenue.

The total normal revenue of the State is 7·4 lakhs British currency besides 1·6 lakh assigned to the *jāgīrdārs*.

Section IV.—Land Revenue.

(TABLE XX.)

System of collection.

The present system of collecting the land revenue is to all intents and purposes what it was in the days of Bīr Singh Dev.

The revenue year begins in the month of *Asādh*. Formerly the year ran according to the Hindu months, but now the revenue year follows the English months from July to June.

The land revenue was up to 1876, held entirely in *khālsā*, all cultivators dealing direct with State officials. Since then, however, most of *tahsīls* have been farmed out. The farmers are known as *nambardārs* and are responsible for the assessed revenue of their holdings. The revenue demand is fixed by the State, and no more than the assessed amount can be levied by the *nambardārs*.

Where villages are still *khālsā* the *tahsīldār* collects the revenue through the *patwāris* and headmen.

Settlement (Table XX).

The first settlement was made in 1877, a second settlement in 1881, and a third settlement in 1892.

When land is improved the assessment is raised. *Pattas* (leases) are issued by the Revenue Department for all holdings.

A cultivator can be dispossessed of his land only when he has mortgaged or sold it to another person, or when he fails to pay the revenue demand. Revenue is fixed according to the quality of the land and the kind of crop produced.

The present demand is 4·2 lakhs British currency.

Incidence (Table XX).

The incidence varies in the different *tahsīls*; but amounts on an average to Re. 1·3 per acre of cultivated land and 9 annas per acre on the total area. It rises in Baldeogarh to Re. 1-2 per acre of cultivated land, while in Tīkamgarh it is only 12 annas 7 pies.

Rates.

The rates are given in the table below :—

Soil.	Maximum rent per *bīgha*.	Minimum rent per *bīgha*.
	Dry land.	
	Rs. A. P.	Rs. A. P.
Patrua	0 8 0	0 4 0
Parua	1 1 0	0 8 0
Mauta	2 8 0	1 8 0
	Irrigated.	
Rānkar	1 4 0	1 0 0
Parua	2 0 0	1 4 0

For land on which sugarcane is grown the minimum assessment is Re. 1-8-0, and the maximum Rs. 3 per *bīgha*.

In former days half the *kharīf* produce, and one-third of the *rabi* was taken in kind in satisfaction of the revenue demand, but all revenue is now paid in cash.

Tenures (Tables VIII and XXXI).

The land is held under two main heads, *khālsā* and *jāgīrdārī*. In the first case the revenues go to the State, while in the latter case they are alienated. The *khālsā* land is in part managed by the Darbār direct, but is mainly farmed out to contractors who are responsible for the assessed revenue.

The total *khālsā* area amounts to 1,614 square miles, or 77 per cent. of the whole area, the alienated area being 466 square miles. The alienated area is held under various forms of tenure.

Section V.—Miscellaneous Revenue.

(TABLE XXI.)

The chief sources of miscellaneous revenue are customs or *bayāi* and excise or *abkāri*.

Excise and customs duties are collected at out-posts or *chabūtras* as they are called. The miscellaneous revenue includes the *abkāri* revenue from the sale of liquor, the *bayāi* or weighing tax and import and export taxes. The out-posts are under the control of the *tahsīldārs*. The Municipality at Tīkamgarh manages the *chabūtra* in the town.

Customs.

The *bayāi* or weighing tax is farmed out, being sold by auction yearly, amounting to about Rs. 32,300.

Liquor.

The only liquor drunk is that distilled from the flowers of the *mahuā* (*Bassia latifolia*).

The right to distil and vend liquor is sold to contractors who supply one or more villages. These contracts are sold by auction yearly. The duties levied are a *sāyar* duty on *mahuā* flowers of 4 annas per maund, a *bayāi* or weighing tax of 1 anna per maund and a *sāyar* tax of 1½ anna per maund of liquor distilled.

The liquor sold is of three qualities called *do-atīsha* sold at Re. 1 per bottle, *māmuli* sold at 8 annas per bottle, and *dāru* sold at 4 annas per bottle.

The revenue from this source amounts to Rs. 17,000 a year, giving an incidence of 10 pies per head of population. No foreign liquors are drunk in the State.

Opium.

No poppy is grown in the State. The income derived from imports of opium amounts to Rs. 1,200 a year. An import tax of one rupee being levied on every maund.

No hemp is cultivated, but Rs. 1,000 a year are derived from import taxes on *gānja*, *bhāng* and *charas*.

Stamps.

Stamped papers for judicial purposes are sold through licensed salesmen who receive a percentage on the sale.

Some years ago postal stamps were introduced, but they have never been used by the people.

The stamps issued are of the value of ½ anna, 1 anna, 2 annas and 4 annas.

Coins are still struck at the mints at Tīkamgarh, the local *Gajāshāhī* being the currency in circulation. Coinage.

Section VI.—Local and Municipal.

(TABLE XXII.)

All municipal works and sanitary arrangements in the chief town were formerly in charge of the *chabūtra* or customs department. In 1891 a separate Municipal Committee was appointed. It is under the control of the Darbār and is supervised by an official called the "Municipal Officer."

The Committee is composed of State officials and un-official members, all of whom are nominated by the Darbār. The expenses of the Municipality are borne by the State, though certain local taxes are levied in the town. The income from these sources amounts to Rs. 25,000 yearly, the expenses being about Rs. 26,000.

Section VII.—Public Works.

The Public Works Department or *Muhakma Tāmīrāt* is under the supervision of the State engineer, who is assisted by overseers.

The approximate expenditure on public works is Rs. 60,000 yearly.

Section VIII.—Army.

The State forces exclusive of officers and followers are composed of 140 cavalry, 700 infantry, and 100 artillery with 50 serviceable guns; and 4,100 irregulars, who are employed in the districts to assist officials. In 1877 a regular infantry regiment of five companies was formed; men being taken from the irregulars, arrangements being made for teaching them drill. Strength.

Recruits are taken from all classes of Hindus and Musalmāns. Among the former are many Brāhmans and Thākurs. Each company is composed of 100 men, whose pay ranges from Rs. 4 to 7 *Gajāshāhī* a month. Recruiting.

No fixed rules exist regarding pension. But pensions are generally granted to those who are too old to serve or are invalids. When the head of the family dies leaving children they receive a *pālana* (subsistence) grant until the sons are of age to serve. Pensions.

The cavalry regiment is called the *Sawāi Mahendra Horse*, and is divided into two troops. Each sawār receives Rs. 24 *Gajāshāhī* a month, from which deductions are made of Rs. 3 for his horse, and Re. 1 for uniform. The regiment is *Shilādārī*, each sowar being required to deposit Rs. 250, out of which Rs. 200 are returned when he leaves the service. The commander is chosen from persons of good family in the State. A *Risāldār* Cavalry.

receives Rs. 50, a *Jamādār* Rs. 40, a *Kot-Dafādār* Rs. 30, a *Dafādār* Rs. 25, and a *Lance-Dafādār* Rs. 24.

The sowārs act as orderlies and escort to the Chief. They are also sent to carry messages to distant places.

Irregulars. *Rām Gol Irregulars.*—This is a body of irregular infantry which has been in existence since the time of Rājā Vikramājit. Formerly only Rājputs were admitted to it, but of late it has been recruited from all classes. A sepoy receives Rs. 8, and an officer Rs. 30 to Rs. 40 a month. This body provides guards for the Chief's palace and elsewhere, and march before him when he goes out in State.

Body-guard.—Formerly the body-guard and *Rām Gol* were one and the same corps, but since 1869 they have been separate. The body-guard wears native dress consisting of a green coloured *angarkha*, a yellow *sarai*, and *pāg-pichhora* or turban, and carry a country made gun, *talwār* and *katār* (a dagger). A *Subahdār* and *Jamādār* are the only officers in the corps. The officers always wear necklaces of gold when accompanying the Mahārājā. They carry a red flag. Appointments are made only with the personal sanction of the Mahārājā, all being trusted and many hereditary servants of good family. The pay of a man ranges from Rs. 5 to Rs. 9 per mensem.

Gusāins.—The *Gusāins* (*Goswāmin*, "master of the cows" or "master of the senses") are nominally religious mendicants usually of the Shaivite sect. In the 18th century they distinguished themselves as warriors, forming large bodies under their leaders known as *Mahants*. A large corps of these men was attached to Daulat Rao Sindhia's army.[1] The most famous of these *Gusāin* leaders was Himmat Bahādur who allied himself with Shamsher and Alī Bahādur. This corps is known as the *Akhāda*, only *Gusāins* being enlisted in it. The following are the different sections of the force :—

Anand Akhāda.—These men are all sun worshippers.

Juna Akhāda.—Bajrang, Bhairav and Guru Mahārāj are the deities considered specially sacred by this section.

Amān Akhāda.—Its members worship Ganesh.

The uniform of the *Akhādas* consists of a *pagrī* of the colour of the *gerū* (an ochreous clay),[2] a *sāfa*, *angarkha*, white *sarai*, and a *patka* or waist band. They also carry a rosary of *Rudrāksha* berries (*Eleocarps janitrus*) round their necks and apply *babhūti* or ash to their foreheads.

Every section of the *Akhāda* has its own flag which is carried in front of the section, surmounted by a plume. Every man

1. Broughton's *Letters from a Mahratta. Camp.* (Constable) p. 96.

2. This ochreous colour is specially favoured by Siva and is always worn by his devotees.

carries a shield, a sword, a bow and an arrow; the commander of each section being styled the *Mahant-mukhia*. The pay of these men ranges from Rs. 15 to Rs. 4 a month and they act as guards and accompany the Chief.

Section IX.—Police and Jails.

(TABLES XXIV AND XXVI.)

In former days there was no regular police force. In the chief town the official in charge of the *chabūtra* managed everything and all petty local cases were disposed of by him. Police.

In 1876 when regular courts were established, a Superintendent of Police was appointed, and regular and village police organised.

The men carried *lāthīs*, but were not drilled or trained in any way.

The police are now in charge of the *muntazim* of police, who is assisted by 3 inspectors, 15 sub-inspectors and 216 constables of all grades. They are distributed through 22 *thānas*. The rural police or village *chaukīdārs* number about 278, the rural police are required to report all occurrences to the nearest *thāna*, and to assist the regular police in tracing crimes.

The regular police carry a sword and a gun when on special duty, otherwise only a baton. The cost of the police establishment is about Rs. 30,000 a year.

One jail has been established at Tīkamgarh. Industries are carried on in it which produce a profit of about Rs. 2,000 a year, the chief articles of manufacture being cloth of various kinds. The expense of manufacture is about Rs. 10,000 a year. Jails.

Section X.—Education.

(TABLE XXIII.)

The Mahendra High School at Tīkamgarh was established in 1866 by Mahārājā Mahendra Hamīr Singh, and his minister Vazīr-ud-Daula Natthe Khān. At the time it was started only the vernaculars were taught, but soon after the teaching of English was introduced. Schools.

Only four village schools existed in 1881, when the daily average attendance of boys was 117. By 1891 seven schools had been opened, and the monthly average attendance was 192, and the daily attendance 149. In 1901 there were eight village schools, and their average daily attendance was 30 at each school.

The State now possesses one High School at the capital, and five Upper Primary and seven Lower Primary Schools in the districts. A Girls' School has also been started at the capital.

In the *Sadr madarsa* or High School at Tīkamgarh, Sanskrit, Persian and English are taught, and it is affiliated to the University of Allahābād up to the Entrance Standard. The High School also prepares candidates for the Middle Examination of the Allahābād University.

The system followed is the same as that in aided Government schools. The rules and regulations observed being those of the University of Allahābād. The number of classes is 10, and the daily average attendance of students is 157.

Staff. The staff consists of four English teachers, including a head master, and a deputy inspector for the village schools, besides eight other *pandits* and *maulvīs*.

The village schools teach only Hindī and arithmetic, mensuration, history and geography in the vernacular. His Highness takes great interest in education, and is always willing to help these institutions in every way.

Girls' School. A Girls' School was started in 1875, and was the first school of its kind to be opened in Bundelkhand. The girls are encouraged in by scholarships and other concessions. They are taught Hindī reading and writing, a little arithmetic, and also sewing. His Highness takes a great interest in the work, and it was due entirely to his persistent endeavours that popular prejudice was sufficiently overcome to permit of the school being opened. The real difficulty lies in the unwillingness of parents, who do not pay attention to the education of daughters. The school is held in a separate building, due attention is paid to custom, every possible care being taken to preserve the *parda* system. But the higher classes of Hindu are still prejudiced against it.

The number of girls was, in 1881, 20; in 1891, 38; in 1901, 48, and in 1904, 15.

All education given by the State is free, no fees of any kind being levied, while boys are even supplied with books free and their expenses are defrayed when they go up for the University examinations. The total expenditure on education is about Rs. 3,800.

Section XI.—Medical.

(TABLE XXVII.)

Besides the *vaidyas* and *hakīms* employed at the chief town and in the districts one hospital has been opened at the capital in charge of a native hospital assistant. Vaccination is also carried out in the State.

Section XII.—Surveys.

No survey of the whole State has as yet been made.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS

AND

GAZETTEER.

The State is divided into five administrative divisions, of which the main statistics are summarised below :—

Serial number.	Name.	Area in square miles.	Number of		Population in 1901.	Area in Acres.		Land revenue in *Gajāshāhī* currency.
			Towns.	Villages.		Total.	Culti-vated.	
1	2	3	4	5	6	7	8	9
1	Tīkamgarh...	527	1	159	77,990	337,366	159,702	200,000
2	Baldeogarh...	357	...	116	75,005	228,748	113,559	111,000
3	Jatāra ...	602	...	190	76,781	384,857	182,707	245,000
4	Orchhā ...	357	...	165	53,585	228,518	96,450	128,000
5	Tahraulī ...	237	...	108	38,273	151,614	83,947	150,000
	Total ...	2,080	1	(a) 738	321,634	1,331,103	636,365	8,34,000

Tīkamgarh Tahsīl.—The headquarters *tahsīl* lying in the south of the State between 24° 33′ and 25° 5′ N., and 78° 42′ and 79° 4′ E., with an estimated area of 527 square miles.

It is bounded on the north by the Orchhā *tahsīl*, on the east by the Baldeogarh *tahsīl*, on the south by the Damoh District of the Central Provinces, and on the west by the Jhānsi District of the United Provinces.

Save for small isolated ranges of no great height, no hills lie in the *tahsīl*. The Jamani, Bargi, and Jamdār, are the only streams of importance.

There are several tanks round the chief town and at Nadanwāra, Warana, Bamauri, Kumheri, Mohangarh and Kāri.

This *tahsīl* was, in early days, a *tappa* in the Jatāra *tahsīl* and was known as Tehrī and Tīkamgarh. It became of importance in 1783 when Rājā Vikramājīt made Tīkamgarh his

(a) Since the Census of 1901, thirty-two new villages have been brought upon the Register.

capital. Since then it has been a separate administrative division.

The population was in 1901, 77,990 ; males 39,848, females 38,142. The density was 147 per square mile; occupied houses 14,195.

Classified by religions there were 71,565 or 92 per cent. Hindus, 2,600 Jains, 3,234 Musalmāns and 591 Animists.

The total area amounts to about 337,366 acres ; of this 262,510 acres are *khālsā* and 74,856 alienated in *jāgīrs*, etc.

Of the total area, 159,702 acres or 47 per cent. are cultivated, 31,973 acres being irrigated.

Uncultivated land occupies 177,664 acres, of which 85,939 acres are capable of cultivation, 20,210 are under forest, 30,162 are rated as grazing land, and 41,353 as unculturable waste.

A *tahsīldār* is in charge with his headquarters at Tīkamgarh being assisted by *kilādārs* at Mohangarh, Digaura and Astaun.

The *tahsīl* contains 159 villages, of which 68 are held in *jāgīr*.

Besides the schools at Tīkamgarh one village school has been opened at Digaura.

No railways touch this *tahsīl*. The metalled roads in the *tahsīl* are those from Tīkamgarh to Lalitpur (36 miles), Tīkamgarh to Jatāra (25 miles), and to Pirthīpur (22 miles).

The revenue amounts to 2 lakhs.

Baldeogarh Tahsīl.—The *tahsīl* of Baldeogarh is situated to the south-east of Orchhā between 24° 26′ and 24° 58′ north latitude, and 78° 28′ and 79° 2′ east longitude, with an estimated area of 357 square miles.

It is bounded on the north by the Tīkamgarh *tahsīl*, on the east by Pannā and Bijāwar, on the south by Pannā and the Shāhgarh and Damoh Districts.

The most important river in the *tahsīl* is the Dhasān, flowing from the south. It forms the eastern boundary of the *tahsīl*.

For historical account see general account.

According to the Census of 1901, the population of the *tahsīl* amounted to 75,005 persons ; males 38,229, females 36,776, giving a ratio of 96 females to 100 males. Density 210 per square mile ; occupied houses 13,193.

Classified by religions, Hindus numbered 72,223, Jains 1,569, Musalmāns 1,114, and Animists 99.

The total estimated area is 357·39 square miles or 228,748 acres. Of this 123,987 acres are *khālsā*, and 104,761 acres alienated in land grants. Of the total area 113,559 acres or 49 per cent. are cultivated, 42,498 acres being irrigated.

Of the remainder 54,056 are culturable, 17,928 acres are under jungle, 19,006 under grass, and 24,199 waste.

The *tahsīl* contains 116 villages, out of which 68 are alienated in *jāgīrs*, the rest (48) being *khālsā*. The headquarters of the *tahsīl* are at Baldeogarh. It was formerly called "Bāndh," but since the construction of the fort by Mahārājā Vikramājīt it has been named Baldeogarh. For administrative purposes it is divided into four sub-divisions, Baldeogarh, Majna, Barāgaon, and Pacher (or Purushottamgarh). A *kilādār* resides at each of these places.

A *tahsīldār* is in charge of the whole *tahsīl*. He has a *nāib-tahsīldār* and a *kānungo* to assist him.

The *tahsīldār* is subordinate to the first class magistrate at Tīkamgarh. He can also entertain civil suits up to Rs. 50 in value.

A Hindī school has been established at Baldeogarh, and teaches up to the Upper Primary Standard. The schoolmaster at Baldeogarh also carries on the duties of postmaster at the Imperial and State post offices.

The police and *chaukīdārs* in the *tahsīl* number 63 men under three sub-inspectors, who control *thānas* at Baldeogarh, majna and Barāgaon. This gives one man to every five square miles and 1,056 persons. Besides these men the sepoys attached to the different forts are called upon to perform police duties when necessary.

An Imperial post office has been established at Baldeogarh. State offices are located at Baldeogarh, Barāgaon and Majna.

No metalled roads traverse the *tahsīl*. Fair weather roads lead from Tīkamgarh to Baldeogarh, with branches from Baldeogarh to Kotraghāt on the Dhasān in the north and Deorānghāt in the south. Another road leads from Tīkamgarh to Barāgaon. It is proposed to metal these roads.

The land revenue of the *tahsīl* is 1·1 lakh.

Jatāra Tahsīl.—The *tahsīl* lies in the east of the State between 24° 53′ and 25° 18′ N., and 78° 54′ and 79° 26′ E., with an area of about 602 square miles.

It is bounded on the north by the Mau District of the United Provinces, on the south by the Baldeogarh *tahsīl*, on the east by the Dhasān river which separates it from the Garraulī *jāgīr* and on the west by the Orchhā and Tīkamgarh *tahsīls*. It was in former days a part of the Bāndh (Baldeogarh) *pargana* Jatāra being a sub-division or *haveli* with Siaori, Lahchura,

Tehrī, Garh, Kundār, etc., as other sub-divisions. In Prithvī Singh's time it contained 1,099 villages and had a revenue of 13 lakhs. These are given in the appended list :—

Serial No.	NAME OF TAPPAS.	NUMBER OF VILLAGES. Total.	Original.	Nominal (*Dākhī*).	Full revenue.
1	Bāndh ...	149	134	15	Rs. 138,617
2	Jatāra haveli[1] ...	200	170	30	" 159,802
3	Siaori ...	149	143	6	" 238,759
4	Lahchura ...	190	160	30	" 410,564
5	Tehrī ...	47	45	2	" 38,964
6	Teharka ...	149	140	9	" 141,981
7	Garh ...	142	137	5	" 116,965
8	Kundār or Kurār[2] ...	73	62	11	" 55,741
	TOTAL ...	1,099	991	108	" 13,01,393

On the east some short ranges of hills lie of no great elevation. The only large river is the Dhasān which flows along the western border ; other local streams are the Saprār, Ur, Sāndnī, Jamca and Sursena. The *tahsīl* is rich in wells, lakes and *wers* (*bāorīs*).

This fact is preserved in a proverb which runs :—

Nauso wer nawāsi kua, chhappan tāl Jatāra hua.
Bāoris, nine hundred ; wells, eighty-nine ; tanks, fifty-six are in Jatāra.

The history is given under Jatāra village.

The *tahsīl* had in 1901 a population of 76,781 persons ; males 39,621, females 37,160. Density was 127 per spuare mile. Classified by religions, Hindus numbered 73,874 or 96 per cent., Jains 808, Musalmāns 2,038, Animists 61; occupied houses 13,439.

The total estimated area amounts to 384,857 acres, of which 351,182 are *khālsā* and 33,675 *jāgīr*, etc. Of the total area 182,707 acres are cultivated or about 47 per cent.; the

1. Jhatār of Abul Fazl (?). Blochmann—*Ain.*, II, 188.
2. Kidar of Abul Fazl (?). *ibid.*

irrigated area amounts to 34,382 acres. Of the remainder 27,611 acres are under jungle, 31,417 are pasture land, 59,696 are culturable but not under cultivation, and 83,426 are waste.

The *tahsīl* is under a *tahsīldār* who lives at Jatāra. Formerly Palera was also a *tahsīl*, but it has been amalgamated with Jatāra since 1901.

The *tahsīl* contains 190 villages, of which 37 are *jāgīr*. Customs stations are established at Jatāra, Bamauri, Chandaira, and Lidhaura, granaries (*zakirājāt*) at Jatāra, Bamauri, Lidhaura and Palera, and police stations at Jatāra, Lidhaura, Palera and Bamauri. The police force consists of 3 Sub-Inspectors and 147 of all ranks, giving one policeman to four square miles and 508 persons.

No railways traverse the *tahsīl*, the nearest station on any line being Mau on the Jhānsi-Mānikpur Section of the Great Indian Peninsula Railway, 18 miles from Jatāra.

A metalled road runs from Tīkamgarh to Jatāra (25 miles), and on to Mau railway station in the United Provinces (18 miles). Short sections of road also run to Lidhaura and Palera.

An Imperial post office is located at Jatāra.

The revenue of the *tahsīl* is 2·4 lakhs.

Orchhā Tahsīl.—This *tahsīl* lies in the north-west of the State between 25° 3′ and 25° 2′ N., and 78° 30′ and 68° 58′ E., with an estimated area of 357·03 square miles.

It is bounded on the north by the Jhānsi District and the Tahraulī *tahsīl*, on the east by the *tahsīls* of Tahraulī and Jatāra and the Mau District of the United Provinces, on the south by the Bargi river and the Tīkamgarh *tahsīl*, and on the west by the Jhānsi District. The villages of Jair and Kisthaun belonging to the Jhānsi District lie within the *tahsīl*.

Only small ranges of no great height lie here and there about the *tahsīl*. The only important river is the Betwā on which the old town of Orchhā stands; other minor streams are the Bargi, Bānda and Garāri.

The Betwā here breaks through seven channels called the Satdhāra, of which the origin is poetically ascribed to seven of the Orchhā Chiefs in honour of whose achievements they are supposed to have started flowing :—

Pahlī bharī Arjun Dīmān ne,
Dūjī bharī jo Mughallan ke māre.
Tījī bharī Partāpsu Rudra ne,
Chauthī Bhārtī Chanda hakare.

Pancham pānch bharī,
Madhu Shāh ne shashtam Dulha Rāba dubāre.
Sāhib sūrat ke sangrām bharī,
Satdhāre ki sāt hu dhāre.

The first channel was caused to flow by Dīmān Arjun, the second by he who slew the Mughals, the third by Partāp Rudra, the fourth by Bhārtī Chand, the fifth by Pancham, the sixth by Madhu (kar) Shāh and the last by Rāi Dulhā.

There are many tanks in the *tahsīl*, the finest being those at Bīr Sāgar and Jairon.

The history being that of the State need not be touched on here.

The population according to the Census of 1901 was 53,585, males 28,205, females 25,380. The density was 150 persons to the square mile ; occupied houses 8,204. Classified by religions there were 51,941 or 97 per cent. Hindus, 727 Jains, 704 Musalmāns, and 213 Animists.

The total area as estimated amounts to 228,518 acres, of which 188,291 acres are *khālsā* and 40,227 are alienated in *jāgīrs*, etc.

Of the total area 96,450 acres are cultivated, 29,164 being irrigated ; 65,737 acres are culturable but not cultivated, of which 25,352 acres are grazing land, and 40,623 unculturable soil ; forest occupies 25,718 acres.

The cultivated area thus amounts to about 40 per cent. of the *tahsīl*.

A *tahsīldār* is in charge whose headquarters are at Orchhā, he is assisted by a *nāib-tahsīldār* who lives at Pirthīpur. The *tahsīl* formerly consisted of two parts, Orchhā and Pirthīpur. In 1901 Pirthīpur was made into a *nāib-tahsīl* and combined for administrative purposes, under the *tahsīldār* of Orchhā.

The *tahsīl* now contains 165 villages, of which 30 lie in *jāgīrs* ; the *khālsā* villages are in charge of 40 *patwārīs*. Two Customs Out-posts, one at Orchhā and the other at Pirthīpur; two State grain stores (*zakīrājāt*) and two police stations at the same places are located in the *tahsīl*. The police force consists of two Sub-Inspectors stationed at Orchhā and Pirthīpur, and a force of 84 of all ranks ; there are also *chaukīs* at Karkigarh and Chakarpur. The ratio stands at one policeman to six square miles and 623 persons.

The Jhānsi-Mānikpur branch of the Great Indian Peninsula Railway traverses the *tahsīl* with a station at Orchhā.

The metalled road from Jhānsi to Mau passes through the north of the *tahsīl*. A partially metalled road leads *viâ* Pirthīpur to Tīkamgarh, while a short feeder, 3 miles long, leads from Orchhā village to the railway station. No Imperial post offices

have been opened in this *tahsīl*. The State *dák* is managed by the police.

The revenue of the *tahsīl* amounts to 1·2 lakhs.

Tahraulī Tahsīl.—This *tahsīl* is situated between 25° 13′ and 25° 37′ N., and 78° 48′ and 79° 19′ E., with an estimated area of 237 square miles. It lies in the north of the State and is much cut by intervening portions of British India.

It is bounded on the north by the Jhānsi District and the petty States of Dhurwai, Bijna and Tori-Fatehpur, on the east and west by the Jhānsi District, and on the south by the Orchhā *tahsīl*.

There are no hills of any importance. The only large streams are the Betwā and Karan; many small *nālas* also cross the district. The tanks of importance are those at Kundav, Tahraulī and Asāti.

The *tahsīl* lies in a level plain, the soil being of the *mār* class, especially in the northern portion, while red soil, and *parua* are met with in the south.

It originally formed the Teharka *tappa* in the Jatāra (Islāmābād) *tahsīl*. It is divided, for administrative purposes, into two sub-divisions, Nivāri and Tahraulī. The head-quarters of the whole were formerly at Nivāri in State of Tahraulī.

According to the Census of 1901, the population of the *tahsīl* amounted to 38,273 persons; males 19,815, females 18,458, with 6,995 occupied houses. The density of population is 161 per square mile, and the ratio of females to males as 93 to 100.

Classified by religions, Hindus number 36,744, Jains 180, Musalmāns 1,158 and the Animists 191.

The total area is 151,614 acres, of which about 25,366 are alienated in *jāgīrs*, and 126,248 *khālsā*. Of the total area 83,947 acres or 55 per cent. are cultivated, 10,526 acres being irrigated. The uncultivated area amounts to 67,667, of which 22,835 are culturable, 15,280 under pasture, 15,066 under jungle, and the rest waste land.

The *tahsīl* is in general charge of a *tahsīldār* with head-quarters at Tahraulī, but is, for administrative purposes, divided into two sub-divisions, Tahraulī and Nivāri, composed of 108 villages. Each sub-division is again sub-divided as below:—

Tahraulī	(1)	Tahraulī.
	(2)	Dhawāri.
	(3)	Kundār.
Nivāri	(4)	Nivāri.
	(5)	Thauna.
	(6)	Pathārām.

A *kilādār* in charge resides in each place and works under the *tahsīldār*. A sub-overseer at Tahraulī supervises the public works of the *tahsīl*. The chief judicial authority is the magistrate of the first class, the *tahsīldār* having second class magisterial powers. In civil suits the *tahsīldār* exercises the powers of a *munsif* and hears cases up to the value of Rs. 50.

The police and *chaukīdārs* number 65 men under a Sub-Inspector, with *thānas* at Tahraulī and Nivāri. A State Primary School is maintained at Nivāri.

The villages in the *tahsīl* number 108, of which 25 are held in *jāgīr*.

The Jhānsi-Mānikpur Section of the Great Indian Peninsula Railway crosses the *tahsīl* for 10 miles with stations at Teharka and Arjār. The Burwa-Sāgar station in the Jhānsi District is also largely used. The Jhānsi-Nowgong and Jhānsi-Garotha metalled roads traverse the *tahsīl*. A metalled road is to be constructed from Pirthīpur to Tahraulī *viâ* Nivāri.

The revenue is 1·5 lakhs.

GAZETTEER.

Ahar, *tahsīl* Baldeogarh.—A village situated in 24° 44′ N., and 79° 5′ E., at a distance of about 4 miles west of Baldeogarh. It is evidently an old village said to have been populated by the Jamālpur Ahīrs, which was once an important Jain centre. Many broken Jain images are scattered round it. A tank of the Chandellā days with a fine dam stands here. Population, according to the Census of 1901, amounted to 1,161 persons; males 592, females 569 ; occupied houses 180.

Asāti, *tahsīl* Tahraulī.—A village situated in 25° 24′ N., and 78° 52′ E., two miles north of the Jhānsi-Nowgong road. A tank stands in the village, and an old fort now quite deserted. The village was originally assigned in *jāgīr* by Mahārājā Rudra Pratāp to the descendants of his son, Kunwar Jait Singh, who are called Asātiwālas. Population amounted in 1901 to 213 persons; males 103, females 110; occupied houses 31.

Astaun, *tahsīl* Tīkamgarh.—A village lying eight miles south of Tīkamgarh on the Jamdār is 24° 38′ N., and 78° 49′ E. A small fort in charge of a *kilādār* is situated here. An annual fair is held at Partābganj, and Kunda Dev, close by the village in *Phāgun*. The population of the village consists chiefly of Brāhmans, Kāyasthas and Lodīs. Population (1901) 1,214 persons ; 606 males, 608 females, and 215 occupied houses.

Baldeogarh, *tahsīl* Baldeogarh.—Headquarters of the *tahsīl* of the same name situated in 24° 46′ N. and, 79° 7′ E. This village was formerly called Bāndh, but after the

fort was constructed by Mahārājā Vikramājīt it was called by its present name of Baldeogarh. This fort is a very fine specimen of its class and one of the most picturesque in Bundelkhand. A large tank called the *Gwālsāgar* stands by the village. Bāndh was formerly one of the *tappās* of the Jatāra *pargana* with 149 villages in it, and a revenue of Rs. 1·4 lakh. Imperial and State post offices, and the *tahsīl*, forest, customs and stores *(zakīrāt)* offices are situated in the village. Population in 1901 amounted to 1,923 persons; males 947, females 976; occupied houses 431.

Bamauri, *tahsīl* Jatāra.—A village situated in 25° 8′ N. and 79° 6′ E., 11 miles from Jatāra. A small fort stands in the village which contains a police station, customs out-post, school and State post office. Population (1901) 1,405 persons; 731 males, 674 females; occupied houses 327.

Barāgaon, *tahsīl* Baldeogarh.—A village said to have been populated some 500 years ago. It is situated in 24° 34′ N. and 79° 2′ E., north of the Dhasān river at a place called Sundahal-Mau where the Umrār *nāla* joins the Dhasān. A *kilādār* is in charge. The population in 1901 amounted to 1,790 persons; including 902 males, and 888 females, with 403 occupied houses. It is proposed to construct a metalled road from Tīkamgarh to Barāgaon.

Barana, *tahsīl* Tīkamgarh.—A village situated 24 miles north of Tīkamgarh in 25° 3′ N., and 78° 53′ E. It is stated to have been first founded by Lodīs. A very large lake lies between this village, and Nadanwāra from which a small canal was cut in the famine of 1905, and it is hoped that much of the land will come under irrigation. Population (1901) 1,011 persons; 529 males, 482 females; occupied houses 214.

Bhelsi, *tahsīl* Baldeogarh.—A village alienated in *jāgīr* to Dīmān Bhūpat Singh, situated in 24° 45′ N., and 79° 10′ E. The *jāgīrdār* bears the title of "Sawāi Dīmān." Population in 1901 amounted to 2,342 persons; males 1,179, females 1,163; occupied houses 416.

Bīrsāgar, *tahsīl* Orchhā.—A village situated in 25° 12′ N., and 78° 45′ E., three miles south-west of Pirthīpur. It is a most picturesque place, the village lying at the northern end of a magnificent lake, three miles long, by one and half broad. It was constructed by Bīr Singh Dev. Population (1901) was 398; males 215, females 183; occupied houses 50.

Chandaira, *tahsīl* Jatāra.—A village lying in 25° 6′ N., and 79° 4′ E. It stands at the foot of some small hills. A customs out-post is located here. Population (1901) was 2,260 persons; males 1,148, females 1,112; occupied houses 444.

Darguwān, *tahsīl* Baldeogarh.—A village lying on the Dhasān, 9 miles south of Baldeogarh, in 24° 36′ N. and 79° 5′ E., said to have been populated some 900 years ago. A temple to Bhawānī stands here. A weekly market is held on Saturdays. A large tank is situated close by the village. Population (1901) was 2,789 persons ; 1,904 males, and 885 females ; occupied houses 343.

Derī, *tahsīl* Baldeogarh.—A *jāgīr* village, situated in 24° 54′ N. and 79° 1′ E., to the north-west of Baldeogarh, said to have been populated some 200 years ago. The *jāgīrdār* bears the title of Rao Sāheb. A police *chaukī* is situated in the village. Population in 1901 was 2,935 persons; males 1,400 and females 1,535 ; occupied houses 563.

Dhawāri, *tahsīl* Tahraulī.—A village and headquarters of a *kilādār*. It lies in 25° 31′ N. and 78° 55′ E. Population in 1901 was 237; 165 males, 72 females ; occupied houses 17.

Digaura (*Dogora on map*), *tahsīl* Tīkamgarh.—A village situated on the Orchhā-Tīkamgarh road, 15 miles from Tīkamgarh, in 24° 58′ N., and 78° 55′ E. The present ruling branch of the Orchhā house belongs to the Digaura family which is an offshoot of the Barāgaon family.

Dīwān Hardaul, the brother of Jhujhār Singh, had a son named Bijai Shāh whose son, Pratāp Singh, was styled Barāgaonwāla from the name of his *jāgīr*.

A palace is being erected here, which was commenced in 1885.

A weekly market is held here on Tuesday. A Hindī school and State *thāna* and post office are situated in the village.

Population (1901) 1,880 persons ; 967 males, 913 females; occupied houses 335.

Jatāra, *tahsīl* Jatāra.—Headquarters of the *tahsīl* situated in 25° 1′ N. and 79° 6′ E. It is a most picturesque place. Like Tīkamgarh it lies below the level of a lake. The lake is, in this case, of great size, being about 1½ mile long, by 1 broad, with some small islands at the end near the town. It is retained by two dams of no great length, closing the only gaps in a semicircle of hills. These dams were built by the Chandella chief Madana Varman (1129-67) after whom the lake is called the Madan Sāgar. The waters of the lake supply the town and also irrigate a large area by gravitation, through syphons and a canal made in 1897.

The place is one of considerable interest containing many Muhammadan buildings, most, if not all, in the later Mughal style of Shāh Jahān, while traces of the remains of an extensive settlement stretch for about two miles beyond the present limits.

It appears to be the Jatrā or Jhatrā of Abul Fazl, which was the headquarters of a *mahal* in the Irich *sarkār* of the *sūbah* of Agra. [1]

The place, in Muhammadan days, was known as Islāmābād, a name given, it is said, by Islām Shāh Sūr. The local *kāzī* possesses two *sanads*. One is dated 14th *Jamādi-us-sānī*, 1049 A. H. or 3rd October 1637. This falls in the period between Jhujhār Singh's revolt and the succession of Pahār Singh when the State was treated as *khālsā*. The seal on the document runs:—*Shāh Jahān Bādshāh-i-Ghāzī Kirān-us-sānī Shāhab-ud-dīn Muhammad Sayad Abdulla Khān Bahādur Fīroz Jang 1047.* [2]

The other document was granted by Mahārājā Sānwant Singh on *Chait Badī* 13th, 1814, or March 1758.

A story runs that Bhārtī Chand defeated Salīm, presumably Salīm Shāh Sūr, and on recovering the place restored the old name of Jatāra. This legend, which is recited in the verses given below, cannot, however, be founded on fact:—

Nripati Bhārtī Chand huwa prajani pāl sukh kand,
Nīt nipun pāwan param jāhir bakhat buland,
Rājā san thit hot hi dharmanīt sarsāi,
Kīnh prajan ranjan sa widhi, ari bhanjan widh bhāi.
Shahar, Salaimābād war Shāh Salaiman tatra,
Suniwa Bhārtī Chand Nrip tahī akhil aghpatra,
Dal sajjit karkai kiyo samārghor tihi sāth,
Med mai kar medni liya prashasthaya sāth.
Nagar Salīmābād ko kīn Jatāra nām,
Durg māha dhwajarop, nij kīnh gaman nij dhām,
Apar shatru mad mand kar jīt awani wash kīnh,
Sadan sunder adik rachai aru sar durg nawīn.
Sūran ko sir mor (suhāwan) pāwan shri jas juha chhuyowhai
Dīnan ko dukh khandan ko bhuj dandan pai bhuwa bhār layo hai,
Ish asīs tain pūran hai ati turan karan mur hayo hai,
Shāh Salīman ke mad mand ko Bhūpati Bhārti Chand bhayo hai.

Nripati (Mahārājā) Bhārtī Chand was the root of happiness, in whose reign all his subjects were happy; he was just, and most religious and his days were sublime, all kinds of religious ceremony were regularly performed throughout his State, and justice was administered with equity. He indeed made his people happy in every way, and defeated his enemies by many devices.

1. Blochmann, *Ain*, II, 188.

2. Abdulla Khān Fīroz Jang was the general in command of the force that defeated Jhujhār Singh. He appears to have become governor of this tract. Her received the title of Fīroz Jang for crushing Khān Jahān Lodī's rebellion, E. M. H., VII, 23, 47-50.

In the city of Salaimābād (Salīmābād) ruled a Shāh (king), named Salaiman (Salīm). Bhārtī Chand Mahārājā heard of all his exploits. He collected his army and fought a fierce battle with him, in which the earth was drenched with blood ; he completely defeated him and the whole glory rested in his (Bhārtī Chand's) hands. He then gave (back) the name of Jatāra to Salīmābād and after fixing his flag on the fort there, he returned to his city.

It was he who crushed the pride of his foe and conquering the country, brought it under subjection to himself, and it was he who constructed many a beautiful buildings and many a new forts.

As a crown beautifies the head of a king, so fame glorifies a warrior. As if to remove the sorrows of the poor, he took the burden of the whole earth upon his arms above the elbows. And by the blessing of God he fully succeeded in the work he had undertaken. Mahārājā Bhārtī Chand was born as being the only person able to crush and break the pride of Salīm Shāh.

Of the many edifices scattered throughout the place, only the fort and its palace are in good order.

The fort and palace stand on the edge of the lake, being built on the dam which closes a gap on the south-east side. It is a picturesque, but by no means very strong fort built in a mixture of Hindu and Muhammadan styles, the latter predominating. The traces of Hindu temple remains are visible in many places in the walls, and it seems probable that a fort of some kind stood here before the Muhammadans obtained possession. The gateways into the dwelling houses, etc., are chiefly Hindu. On the north-west side the wall of the fort falls sheer down into the lake. To the west of the fort on the same embankment lies a small rest-house.

Just to the east of the fort is a small eminence on the top of which are the remains of a wall. It is called Rām Shāh's *burj* and is said to have been built by the Chief of that name.

To the south-east of the village lie a collection of tombs. None is in good condition. The most important are those now known as the *Bārah-darwāza* and the *Bājne-kā-math*. The former is a mausoleum which once contained four or possibly five tombs, of which three remain. Two are well carved. The dome inside is profusely decorated with passages from the *Kurān* in *tughra* characters with very ornamental plaques. One plaque, repeated round the whole dome on the lower tier, is in the form of the word *fateh*, "victory." The dome outside is fluted and capped after the later Mughal style of Shāh Jahān's day ; it rests upon a hexagon superimposed on an octagon. The body of the building is square.

This mausoleum and two others less ornate were once enclosed in a wall. The tomb must have belonged to some man of wealth and importance.

The *Bājne-kā-math* is also a mausoleum. It contains one tomb only. The chief interest lies in the walls which, instead of being plain, are scalloped from the floor to the apex of the dome gradually narrowing as they rise. The interior is lofty about 20 feet or 30 feet in height. Ornamentation there is none, except a little colour wash, and a narrow string-course of dog's teeth about three-quarters of the way up.

The rest of the buildings in this part are dilapidated. Returning to the village the *dargah* of Abdār Pīr is encountered near the south gate. Close to the gate on its west side a part of the parapet is kept whitewashed. Of this a legend is told. In *V. S.* 1735 or 1678 A. D., this piece of wall was used by this Muhammadan saint, Abdār Pīr, as his residence. One day, so the story runs, while the saint was engaged in polishing his teeth with a twig of tamarind, the people warned him that a well-known saint from Chanderī was approaching, riding on a tiger with a snake in his hand instead of a whip. Wishing to conciliate so terrible a visitor, Abdār Pīr called on heaven to aid him, and induce the wall to advance and *peshwāi* the Chanderī saint. He threw away the twig at this moment. The twig split in two and now forms the fine two stemmed tamarind which shades the tomb and mosque, while the part of the wall still kept white advanced with the saint upon it. To this day the clothes and turban of the saint are preserved by the custodian of the temple.[1] He one day disappeared suddenly on a neighbouring hill, which can be seen from the fort. On this hill a fair is still held every Thursday in *Bhādon*.

A modern Jain temple stands in the centre of the village. Though modern it contains the remains of many images of the 12th century which have evidently suffered at the hands of the Muhammadans. They are all Digambara. Images of Adināth, Pārasnāth, Santināth and Chadraprabhu are commonest. About half a mile beyond the north gate is an old *bāorī* with an inscription in Hindī and Persian. It is called *Lohlangar-kī-bāorī*. It is made up of pieces of Hindu temples.

The inscription in Persian character has been written by Maula Mihraj Khān, resident of the town of Bastār, in the reign of the Great Khān, the exalted King, Sun of the world and the faith, Ismāil Khān, son of Nizām Khān, Thursday, the month of *Shābān*, A. H. 839.

The Sanskrit inscription begins with an imprecation of Visvanāth, then gives the date Vikrama Samvat 1491, *Saka*

1. They are in absolute rags and tatters and might be of any age.

1356, Durmati *Samvatsara* (A. D. 1434-35), and records a gift by a Brāhman whose name cannot be made out.

On the western end of the dam on which the fort stands are many remains of small buildings, some containing artificial water courses, others *satī* stones not inscribed, and at the end on the summit of a hill are traces of an old wall. This hill is called *Gaur-ki-pahār* and is said to have borne the fort of a Gaur Rājput.

At the foot of the hill stand the remains of a mosque or *Idgah* with seven domes which is in consequence called the *Sat-marhia* or seven domes. Behind this building a great treasure was supposed to lie buried, its position being indicated by a stone thus inscribed—

Sat marhi kī chānre,
Aur talāo kī pār,
Jo hovai Chandel ko,
So leve ukhār.

Within the shade of the seven domes,
By the edge of the mighty lake,
One of true Chandel blood and bone,
May a treasure find and take.

This stone reposed in undisturbed peace till 1895, when some Kanjars disguised as Gusāins dug it up, and if there was a treasure no doubt removed it. It does not say much for local enterprise, but is a great testimony to their integrity and respect for the treasure thus awaiting a true Chandella, that it lay so long in peace. The village has a population (1901) of 3,305 persons; males 1,699, females 1,606; occupied houses 661. The *tahsīl* offices, a *thāna*, a customs out-post, a State granary, an Imperial post office, a State post office, and a school are situated here.

Kari (Bari Kari), *tahsīl* Tīkamgarh.—A village lying eight miles north of Tīkamgarh, and two miles east of the Pirthīpur road in 24° 47′ N., and 78° 53′ E. It is said to have been founded by the Chandellas in Samvat 1335 (1278 A. D). A tank called the Dīp Sāgar made by the Chandellas is situated here. Two miles from this village is the Hīrānagar *bāorī* where a market is held every Thursday. Population (1901) 2,789 persons; 1,408 males, 1,381 females, and 616 occupied houses.

Khargāpur, *tahsīl* Baldeogarh.—A village situated in 24° 49′ N., and 79° 11′ E., alienated in *jāgīr* to Dīwān Bahādur Kishor Singh. Population in 1901 amounted to 3,363 persons; males 1,699, females 1,664; occupied houses 736.

Kundār (Garh-Kundār), *tahsīl* Tahraulī.—An old village situated in 25° 30′ N., and 78° 57′ E., seven miles south-west of Tahraulī. Its importance lies in its having been the first place seized by the Bundelās from the Khangārs. The old settlement lies

in heavy jungle. On the top of a small hill stands a fort built by Mahārājā Bīr Singh Dev. Near the temple of the Devī, is a large tank called the Singh Sāgar, also built by Mahārājā Bīr Singh Dev. It is one of the three large tanks which the Mahārājā had built, the other two being the Bīr Sāgar at Orchhā and Dev Sāgar at Dināra. The Singh Sāgar occupied part of the old village site which shows that by the time of Bīr Singh it was already deserted. The temple of a local goddess Mahā-Māya Gridh-Wāhinī Devī stands here. This is the goddess through whose favour Mahārājā Sohanpāl is supposed to have secured a kingdom. The goddess is so named from having ridden on a vulture *(gridhra)*. Kundār remained the capital of the State until 1539 when it was removed to Orchhā. In the *navarātras* of *Chaitra* and *Ashwīn*, festivities in honour of the goddess are held with great pomp, and a buffalo is sacrificed. The old inscribed stone just under the feet of the goddess, is said to have been broken by order of Rājā Devī Singh, and replaced by another inscription of his own. On a portion of the old stone still remaining the figures Samvat 1313 (1256 A. D.) are said to be visible. In Akbar's days it was included in the Irich *sarkār* of the Agra *sūbah*, and was the headquarters of a *mahal.*[1]

Population amounted to 1,328 persons, in 1901; males 698, females 630; occupied houses 204.

Lidhaura, *tahsīl* Jatāra.—A village situated in 25° 5′ N., and 78° 55′ E. This place was the real capital of the State in days of Mahārājās Hāte Singh and Mān Singh. Several palaces and old buildings are still standing here. Sleeman in his "Rambles and Recollections" describes the mimic marriage of a Shāligrām with a Tulsī plant which was being celebrated with great pomp when he visited Orchhā in 1835.[2] Population (1901) 3,447; males 1,732, females 1,715; occupied houses 753. A customs out-post, a police station, a State post office, a school, and a State granary are situated here.

Mahārājpur, *tahsīl* Tīkamgarh.—Practically a suburb of Tīkamgarh lying only one mile west of the town. A tank has lately been constructed here called the Hanumān Sāgar, and a temple dedicated to Mahādeo is being built on its banks. Population (1901) 710 persons; 347 males, 363 females; occupied houses 142. Ahīr caste is predominant.

Mahewa, *tahsīl* Jatāra.—A village lying in 25° 14′ N., and 79° 0′ E. It is well-known for the shrine of Kapilnāth Mahādeo. This village was granted by Rudra Pratāp to his son, Udayāditya, the ancestor of Champat Rai and of all the *Dangāhi* Bundelās. Population (1901) 1,706 persons; males 918,

1. Kidar of Blochmann—*Ain*, II, 188.

2. Sleeman—*Rambles and Recollections* (Constable), I, 142.

females 788 ; living in 299 houses. The palace of Udayāditya still stands here.

Majna, *tahsīl* Baldeogarh.—A village situated in 24° 50′ N., and 79° 4′ E., on the high metalled road leading from Tīkamgarh to Jatāra, 12 miles from Baldeogarh. A *satī* pillar stands near the village. An inspection bungalow, a *thāna*, a police station, and a State post office are situated in the village. Population in 1901 was 715 persons ; males 368, females 347; occupied houses 142.

Mamaun, *tahsīl* Tīkamgarh.—A village situated two miles from east of Tīkamgarh town in 24° 45′ N., and 78° 55′ E. The village stands on a hill. A good tank is situated near it. Brāhmans predominate in the population which numbers (1901) 203 persons; 109 males, 94 females; occupied houses 36.

Marhia, *tahsīl* Orchhā.—A village lying in 25° 10′ N., and 78° 48′ E., about four miles south of Pirthīpur. It is well-known on account of the temple to the goddess Achhrū-māta. The temple to the goddess stands on a hill near the village. A great fair is held here in *Chait* (March). Population (1901) was 140.

Mawai, *tahsīl* Tīkamgarh.—A village situated at a distance of eight miles from Tīkamgarh in 24° 48′ N., and 78° 58′ E. It is said to have been first founded by Lodīs some 400 years ago. A tank and two *chopras* (large *bāorīs*) of the Chandella period stand in the village. The river Ur flows at a distance of two miles from the village. Population (1901) 2,241 persons; 1,139 males, 1,102 females ; occupied houses 424.

Mohangarh, *tahsīl* Tīkamgarh.—A village lying in 25° 0′ N., and 78° 47′ E. This place was formerly known as Garh and formed one of the *tappas* of the Jatāra *pargana*. It is now a sub-division of the Tīkamgarh *tahsīl* in charge of a *kilādār*. An old fortress, a State *thāna*, and a post office are situated here. A fine tank lies near the village. A weekly market is held here every Friday. Population (1901) 2,040 persons; 1,091 males, 949 females ; occupied houses 404.

Nadanwāra, *tahsīl* Tīkamgarh.—A village situated 20 miles north of Tīkamgarh in 25° 3′ N., and 78° 47′ E. It was founded by Dāngīs. The place is well-known for its large tank. Population (1901) 1,016 persons; 494 males, 522 females; occupied houses 193.

Nivāri, *tahsīl* Tahraulī.—The chief village in the southern division of the *tahsīl* situated in 25° 20′ N., and 78° 50′ E., three and half miles from Arjār railway station.

It was at one time the headquarters of the *tahsīl*. In former days a small fort stood on a hill near the village, but was demolished by the Marāthās. When it was the headquarters of the Tahraulī *tahsīl*, the village was in a flourishing state,

but with the removal of the headquarters to Tahraulī, it has lost its former importance. Population was, in 1901, 2,681; males 1,384, females 1,297; occupied houses 557. A school, a *thāna*, a customs out-post, and a State post office are situated in the village. A weekly market is held here.

Nūna, *tahsīl* Jatāra.—A village lying in 25° 11′ N., and 78° 58′ E. This village also formed part of Udayāditya's *jāgīr* and the *jāgīr* was called Nūna-Mahewa in consequence and the family Nūna-Mahewāwālas. Population (1901) 1,052; males 537, females 517; occupied houses 162.

Orchhā Town, *tahsīl* Orchhā.—The old capital town of the State is situated on the Betwā river in 25° 21′ N., and 78° 42′ E., eight miles by road from Jhānsi.

The town which was founded by Mahārājā Rudra Pratāp in 1531 A. D. stands on the very edge of the Betwā in a hollow surrounded by scrub jungle. In early days the jungle must have been of considerable thickness, as in spite of its low position it was in Mughal days a difficult place to attack. In 1634 when it was assaulted by the Mughal forces in their campaign against Mahārājā Jhujhār Singh, the historian states, that on arriving within three *kos* (6 miles) of Orchhā the forces were constantly occupied in cutting down trees and forming roads and made but little advance daily.[1]

In 1783 Mahārājā Vikramājīt removed the capital to Tīkamgarh, and since that time Orchhā has rapidly fallen into decay. It is now of interest only on account of its magnificent buildings of which the finest were erected by Mahārājā Bīr Singh Dev (1605-27).

On an island in the Betwā which has been surrounded by a battlemented wall, now sadly dilapidated, and approached by a causeway over a fine bridge of 14 arches, stands a huge palace-fort, mainly the work of Mahārājā Bīr Singh Dev. It consists of several connected buildings constructed at different times. The finest of these are the *Rāj-mandir* and *Jahāngīr-mahāl*.

The *Rāj-mandir* is built in the shape of a square with an almost entirely plain exterior, relieved by projecting windows and a line of delicate *chhatrī* along the summit. The inner court-yards, which are very numerous, are most picturesque.

The *Jahāngīr-mahāl*, so called from the Emperor Jahāngīr having stayed in it during a visit to his friend Bīr Singh Dev, is a much finer building. Also built in rectangular form, it is relieved by a circular tower at each corner surmounted by a *chhatrī*, while two lines of graceful balconies supported on brackets, mark the two central storeys. These balconies are closed in with the fine screens of pierced stone work. Above

1. E. M. H., VII, 48.

the roof is crowned with eight large fluted domes with ornamented balustrades. The whole building is magnificent in its combination of massive strength and delicate ornament, perhaps unsurpassed as a specimen of Hindu domestic architecture. The *Dīwān-khāna* or audience-hall is near the entrance to the fort. It is a picturesque building consisting of three successive rows of arches. It is here that the *abhishek*[1] or inauguration ceremony of the Orchhā chiefs was formerly carried out. The *Shīsha-mahāl* or glass palace is close to the *Jahāngīr-mahāl.* It derives its name from the coloured tiles used to embellish it. The Mahārājā when visiting Orchhā usually occupies this palace. It contains a *darbār* hall supported on eight pillars and is consequently known as the *ath-khamba.*

The *Phūl-bāgh* is, as the name implies, a flower garden, containing a small house. In it stands the temple of Rāghuji, the tutelary deity of the Orchhā chiefs. It also contains the *nauchaukia*, or nine houses, occupied by Bīr Singh Dev's nine sons. Below the main building is an extensive series of *tai-khāna* for use in hot weather ventilated by two tall air-shafts. Close by is the *Asthān* or seat of Hardaul. It was here that he was given the poisoned meal by the orders of his brother Jujhār Singh. A temple of Rāmchandra stands opposite the *Asthān*, where a fair is held in the month of *Sāwan.*

There are many temples scattered over the area formerly occupied by the town, the finest of these is that of Chaturbhuj, dedicated as its name implies to the four armed Vishnu. This temple stands on a huge stone platform. The temple itself is a lofty rectangular building with a very plain exterior, ornamented by two large and four small spires (one of the smaller has been destroyed) of the "pine cone" variety common to Bundelkhand. Inside it is quite devoid of carving or ornament. The great loftiness of its ceiling, an unusual feature in a Hindu temple, its bare walls and the arrangement of its sanctum irresistibly suggest a Christian church rather than a temple.

Of the remaining temples that to Harsiddhī Devī, the tutelary goddess of the Jijhotia Brāhmans, is the most important. A story is told of this temple. In the 18th century Jaswant Rao Holkar swept down upon Orchhā. The inhabitants unable to protect themselves assembled at the temple to pray for help. Suddenly a party of horsemen appeared from the temple led by Bīr Singh and his son, Hardaul, and chased the Marāthās from the walls. Later on, however, the Marāthās

1. *Abhishek* from Sanskrit *abhishinchan* literally dropping of holy water, milk or other liquid on an idol or king at the inauguration ceremony.

returned and stole the image of the goddess which now stands, it is said, in a temple on the banks of the Siprā near Ujjain.

Of the other buildings the cenotaphs of Bīr Singh Dev, Bhārtī Chand (1531-54), Madhukar Shāh (1554-92), Pahār Singh (1641-53) and Sāwant Singh (1752-65), all rulers of Orchhā, and their Rānīs are grouped together on the river's edge below the fort. That of Bīr Singh Dev would, had it been completed, have been the finest, but the domes were never finished and it is a mere rugged pile of stone, massive and picturesque, but with no pretensions to architectural form.[1]

The town is also the headquarters of the *tahsīl*. Population in 1901 amounted to 1,830 persons ; males 1,242, females 588 ; occupied houses 256.

It is three miles by metalled road from the Orchhā station of the Jhānsi-Mānikpur Section of the Great Indian Peninsula Railway.

Pacher, *tahsīl* Baldeogarh.—This village, which is also known as Purushottamgarh, is situated on the bank west of the Dhasān river in 24° 54′ N., and 79° 24′ E., 18 miles north-east of Baldeogarh. A small fortress and a temple to Thākurji stand in the village. Population in 1901 amounted to 845 persons ; 430 males, and 415 females ; occupied houses 168.

Palera, *tahsīl* Jatāra.—Village situated in 25° 2′ N., and 79° 17′ E., 13 miles due east of Jatāra (is the Pullchra of our maps). The village was originally given to Dhurmangad, son of Bhagwān Rao, first chief of Datiā. The *jāgīrdārs* of this village were considered the first in rank in the State. In 1895, however, the *jāgīrdār's* behaviour was such as to necessitate the confiscation of the village, the Thākur being given a cash allowance. Until 1901 it was the headquarters of a separate *tahsīl*. A police station, a school, a customs out-post, and a State post office are located here. Population (1901) was 3,795 ; males 1,895, females 1,900 ; occupied houses 815.

Papaunī, *tahsīl* Tīkamgarh.—A village, eight miles east of Tīkamgarh. It is an old village. The Jains consider it a *tīrtha* to which they give the name of Pampāpur. The Jain temple in the village is visited by pilgrims in the months of *Bhādon* and *Phāgun*. A *bāorī* of the Chandella period with an obliterated inscription also stands here, and a pillar known as the Jait *khamb*. Population (1901) was 249 persons ; 132 males; 117 females ; occupied houses 48.

Partāpganj, *tahsīl* Tīkamgarh.—A village four miles from Tīkamgarh on the Lalitpur road in 24° 39′ N., and 78° 49′ E.

1. It was originally to have been set with glazed tiles. This was never done, but the Agra firm who had undertaken the work with rare honesty, paid back to the State a large sum advanced for the purpose. This payment took many years to complete, and could of course have been repudiated with ease.

The original name of the village was Shivapuri. In a temple to Mahādeo under the *Nandi* is an undecipherable inscription of which, however, Samvat 1201 (1144 A. D.), is legible. The present Mahārājā added to the buildings and populated it, giving it the name of Partāpganj. It was first populated by Ahīrs who are still the *zamindārs* of the village. A garden with a small house in it stands in the village. Along the banks of a small stream are *ghāts* originally built in early days, but repaired by Mahārājā Vikramājīt. The temple was built in the time of Bīr Singh Dev. During the month of *Phāgun*, on the *shiva-ratrī* day a large fair is held here and the Mahādeo is carried in procession. Population (1901) 234 persons; 116 males, 118 females; occupied houses 43.

Pathāram, *tahsīl* Tahraulī.—A village and headquarters of a *kilādār* situated in 25° 21′ N., and 79° 5′ E. Population was in 1901, 323; males 154, females 169; occupied houses 50.

Pirthīpur, *tahsīl* Orchhā.—The headquarters of the *nāib-tahsīldār* of the *tahsīl*, situated in 25° 13′ N., and 78° 46′ E. It was once the headquarters of a separate *tahsīl*. Close to the village lies the Rādha Sāgar tank. It appears to derive its name from Prithvī Singh who made the lake. A school, a customs office, a *thāna* and a State granary are located here as well as the *nāib-tahsīldār's* office. Population (1901) was 2,588; males 1,329, females 1,259; occupied houses 561.

Saktbhenro, *tahsīl* Tahraulī.—A village situated in 25° 30′ N., and 78° 55′ E. (*Sukuto-megnoto* of maps), four miles north-west of Kundār on the Jhānsi-Garotha road. A temple to Mahādeo stands in the village near which an annual fair is held on the *Phāgun Badī* 14th (*shiva-rātrī*) and lasts for eight days. Population in 1901 amounted to 1,085 persons; males 552, females 533; occupied houses 206.

Tahraulī, *tahsīl* Tahraulī.—The headquarters of the *tahsīl* of the same name, lying in 25° 32′ N., and 79° 3′ E., on the Jhānsi-Garotha road. A small fort stands in the village, also a police *thāna*, a grain depôt and a customs out-post. Population in 1901 was 2,292; males 1,153, females 1,139; occupied houses 553.

Tarichar-kalān, *tahsīl* Tahraulī.—A village in 25° 25′ N., and 78° 55′ E., with a customs station. Population was, in 1901, 1,100; males 554, females 546; occupied houses 309.

Teharka, *tahsīl* Tahraulī.—A village and railway station on the Jhānsi-Mānikpur line situated in 25° 18′ N., and 79° 0′ E.,

about 27 miles south-east of Jhānsi. The village has been alienated in *jāgīr* to Shri Siddh Bāba, who is the spiritual guide of the Mahārājā. A temple to Mahādeo stands in the village.

People say the village was formerly called Kundalpur. The soil of the village is rich and many stone sugarcane mills *(kolhu)* are found lying round the site showing that sugarcane was largely grown here. *Pān* is grown to a small extent.

A standard *bīgha* measure called the *Teharkā-ki-dori* exists at the place. This measure is cut on a pillar in the village.

The population in 1901 numbered 1,707 persons; males 889, females 818, with 270 occupied houses.

A customs out-post is located here, and a market is held weekly.

Thauna, *tahsīl* Tahraulī—A village situated in 25° 23′ N., and 78° 58′ E. A small fort stands here with a *kilādār* in charge. The village was formerly alienated in *jāgīr* to the Mahārājā's *Achārya* but is now *khālsā*.

Population was in 1901, 1,151 persons; 628 males; and 523 females; occupied houses 203. A weekly market is held here on Friday.

Tīkamgarh (Tehrī), *tahsīl* Tīkamgarh.—Chief town of the State situated in 24° 45′ N., and 78° 50′ E. Originally it was a small village named Tehrī (*i. e.*, a triangle) consisting of three hamlets, forming a rough triangle. In 1783 Mahārājā Vikramājīt finding Orchhā was too open to Marāthā raids selected this spot for his new capital. Until 1887 the capital was generally known as Tehrī, but in that year to avoid confusion with Tehrī (Garhwāl) in the United Provinces, the name Tīkamgarh, strictly speaking that of the fort only, was adopted in place of Tehrī and recognised officially. Tīkam is one of the appelations of Krishna.

The site is a curious one as the town itself lies at low level below a small ridge which has been used to retain the waters of a large tank. On the same level as the tank stand the palace, a small fort and a curious temple built in the form of a tower.

Just below the palace lies a wide open square. The streets are clean, and the shops in the main road built of stone. The garden containing the *chhatrīs* of several chiefs lies to the east of the town. Numerous tanks lie in and round the town.

The town is in part surrounded by a wall. Up to the time of the present chief it was a very indifferent town. Sleeman thus describes it in 1835. "Tehri is a wretched town without one respectable dwelling house-tenanted beyond the palace or one merchant or even a shop-keeper of capital and credit.

There are some tolerable houses unoccupied and in ruins. The stables and accommodations for all public establishments seem to be all in the same ruinous state as the dwelling houses."[1]

The town has entirely changed in appearance since then and is now a prosperous and clean city.

Population was in 1881, 18,344; 1891, 17,670; 1901, 14,050 persons; males 7,105, females 6,945. Hindus numbered 10,671 or 76 per cent., Musalmāns 2,753 or 20 per cent., Jains 634 or 4 per cent., Animists 2. The population has decreased by 20 per cent. since 1891 and by 23 per cent. since 1881.

A municipality was started in 1891. The committee consists of official and non-official members in the proportion of one to three.

There are no buildings of note except the Mahārājā's palace and the fort and the *Jugal-nivās* and Bindrāban gardens, the latter containing the cenotaphs of the Chiefs. There are also a High School, a Hospital, a Guest house, a *sarai*, an encamping ground, and British and State post offices. The nearest telegraph office is that at Lalitpur which is reached by a metalled road, 36 miles long. Lalitpur stands on the Midland Section of the Great Indian Peninsula Railway.

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1. Sleeman—*Rambles and Recollections* (Constable), I, 175.

TREATY of FRIENDSHIP and DEFENSIVE ALLIANCE concluded between the BRITISH GOVERNMENT and the RAJAH of OORCHA—1812.

The Rajah Mahendar Bickermajeet Bahader, Rajah of Oorcha, one of the Chiefs of Bundelcund, by whom and his ancestors his present possessions have been held in successive generations during a long course of years without paying tribute or acknowledging vassalage to any other power, having on all occasions manifested a sincere friendship and attachment to the British Government, and having solicited to be placed under the powerful protection of that Government, the British Government, relying on the continuance of that disposition which the Rajah has hitherto manifested towards it, and on his adherence to whatever engagements he may form on the basis of a more intimate union of his interests with those of the Honorable Company, has acceded to the Rajah's request, and the following articles of a treaty of friendship and alliance are accordingly by mutual consent concluded between the British Government and the said Rajah Mahendar Bickermajeet Bahader, his heirs and successors.

ARTICLE 1.

The Rajah Mahendar Bickermajeet Bahader, Rajah of *Oorcha*, having professed his obedience and attachment to the British Government, he is admitted henceforward among the number of the allies of the British Government; accordingly the said Rajah hereby engages to consider the friends of that Government as his friends, and its enemies as his enemies, and to abstain from molesting any Chief or State in alliance or in amity with the British Government; and considering all persons who may be disaffected to that Government as his own enemies, he further engages to afford no protection to such persons or their families in his country, to hold no intercourse or correspondence of any nature with them, but, on the contrary to use every means in his power to seize and deliver them up to the officer of the British Government.

ARTICLE 2.

The territory which from ancient times has descended to Rajah Mahander Bickermajeet Bahader by inheritance, and is now in his possession, is hereby guaranteed to the said Rajah and to his heirs and successors, and they shall never be molested in the enjoyment of the said territory by the British Government nor any of its allies or dependents, nor shall any tribute be demanded from him or them. The British Government, moreover, engages to protect and defend the dominions

at present in Rajah Mahendar Bickermajeet Bahader's possession from the aggressions of any foreign power.

ARTICLE 3.

The British Government having, by the terms of the foregoing Article, engaged to protect the territories at present possessed by the Rajah of Oorcha from the aggressions of any foreign power, it is hereby agreed between the contracting parties that, whenever the Rajah shall have reason to apprehend design on the part of any foreign power to invade his territories, whether in consequence of any disputed claims or on any other ground, he shall report the circumstances of case to the British Government, which will interpose its mediation for the adjustment of such disputed claim, and the Rajah, relying on the justice and equity of the British Government, agrees implicitly to abide by its awards. If the apprehended aggression shall be referable to any other cause, the British Government will endeavour, by representation and remonstrance to avert the design; and if, in the former case, notwithstanding the Rajah's acquiescence in the award of the British Government, the other power shall persist in its hostile designs, and if in the latter case, the endeavours of the British Government should fail of success, such measures will be adopted for the protection of the Rajah's territories the circumstances of the case may appear to require.

ARTICLE 4.

If at any time the Rajah of Oorcha shall have any claim or cause of complaint against any of the Rajahs or Chiefs allied to or dependent on the British Government, the Rajah engages to refer the case to the arbitration and decision of that Government, and to abide by its award, and on no account to commit aggression against the other party, or to employ his own force for the satisfaction of such claim or for the redress of the grievance of which he may complain.

On the other hand, the British Government engages to withhold its allies or dependents from committing any aggression against the Rajah of Oorcha or to punish the aggressor and to arbitrate any demand they may have upon the Rajah of Oorcha according to the strict principles of justice, the Rajah on his part agreeing implicitly to abide by its award.

ARTICLE 5.

The Rajah of Oorcha engages at all times to employ his utmost exertions in defending the roads and passes of his country against any enemies or predatory bodies who may attempt to penetrate through it into the territories of the Honorable Company.

ARTICLE 6.

Whenever the British Government may have occasion to send its troops through the dominions of the Rajah of Oorcha, or to station a British force within his territories, it shall be competent to the British Government so to detach or station its troops, and the Rajah of Oorcha shall give his consent accordingly. The Commander of the British troops which may thus eventually pass through or temporarily occupy a position within the Rajah's territories shall not in any manner interfere in the internal concerns of the Rajah's Government. Whatever materials or supplies may be required for the use of the British troops during their continuance in the Rajah's territories shall be readily furnished by the Rajah's officers and subjects, and shall be paid for at the price current of the bazar.

ARTICLE 7.

The Rajah engages never to entertain in his service any British subject or Europeans of any nation or description whatever, without the consent of the British Government.

ARTICLE 8.

This Treaty, consisting of eight Articles, having this day been concluded between the British Government and the Rajah Mahendar Bickermajeet Bahadur, the Rajah of Oorcha, through the agency of John Wauchope, Esq., in virtue of powers delegated to him by the Right Honorable the Governor-General in Council on the one part, and Lalla Dhakun Lall, the vakeel of the said Rajah, on the other, Mr. John Wauchope has delivered to the said vakeel one copy of the Treaty in English, Persian, and Hindooi, signed and sealed by himself, and the said vakeel has delivered to Mr. John Wauchope another copy duly executed by the Rajah, and Mr. John Wauchope engages to procure and deliver to the said vakeel within the space of thirty days, a copy ratified by the seal of the Company and the signature of the Governor-General in Council, on the delivery of which the copy executed by Mr. John Wauchope shall be returned, and the Treaty shall be considered from that time to have full force and effect.

Signed, sealed, and exchanged at Banda, in Bundelcund, on the Twenty-third day of December 1812, corresponding with the Sixth day of Poos, 1220 Fuslee.

Ratified by the Right Honorable the Governor-General in Council at Fort William in Bengal, this 8th day of January 1813.

APPENDIX B.

Chronological Table of the Chandella Rulers of Jajhoti.

Professor Kielhorn's *List of Inscriptions on Northern India, and its Appendix.*

1.	Nannuka.	
2.	Vākpati ...	Son of No. 1.
3.	Jayasakti (Jeja, Jejjāka) ...	From this chief the tract acquired the name of Jejakabhukti contracted to Jajhoti. Son of No. 2.
4.	Vijayasakti (Vijaya, Vīja, Vijjāka) ...	Son of No. 2.
5.	Rāhila ...	Son of No. 4.
6.	*Mhr.* Harsha, circ. 900. ...	Son of No. 5, married a Chauhān princess. Was contemporary of Kshitipāla of Kanauj (917-948).
7.	*Mhr.* Yashovarman, 925-955. ...	Son of No. 6.
8.	*Mhr.* Dhānga, 955-1000. ...	Son of No. 7. Records known of A. D. 954, 955 (?), 998, 1002; the last just after his death.
9.	Ganda, 1000-1025. ...	Son of No. 8. Assisted Anandpāl of Lahore against Mahmūd of Ghazni.
10.	*Mhr.* Vidyādhara, 1025-1037. ...	Son of No. 9. Contemporary with Bhoja of Dhār (1010-55).
11.	*Mhr.* Vijayapāla, 1037-1050. ...	Son of No. 10.
12.	*Mhr.* Devavarman, 1050-1098. ...	Records known of A.D. 1051.
13.	*Mhr.* Kīrtivarman, 1098-1100. ...	Son of No. 11. Record of A. D. 1098.
14.	Sallakshanavarman, 1100-1117. ...	Son of No. 13.
15.	Jayavarman ...	Son of No. 14. Record of 1117 A. D.
16.	*Mhr.* Prithvīvarman ...	Younger brother of No. 14.
17.	*Mhr.* Madanavarman, 1129-1167. ...	Son of No. 16. Mentioned in records of A. D. 1129, 1130, 1131, 1133, 1151, 1155, 1158, 1162.

18 and 19. Pratāpvarman and Yashovarman do not appear to have reigned or only for a very short time.

20. *Mhr.* Parmārdideva, (Parmāl) 1167-1213.	...	Son of No. 19. Defeated by the Chauhān ruler of Delhi, Prithvīrāj. The Chandella power was much reduced from this time. Records of A. D. 1167, 1168, 1171, 1182, 1184, 1195 and 1201.
21. *Mhr.* Trailokyavarman, 1213-1261.	...	Records known of A. D. 1212, 1240, 1241.
22. *Mhr.* Vīravarman, 1261-1289.	...	Son of No. 21. Records A.D. 1261, 1262, 1268, 1281, 1286.
23. Bhojavarman, 1289	...	Record A. D. 1288.

(NOTE.—*Mhr.*=Mahārājādhirāja.)

See E. I., i, 122, 136, 140, 147, 153; 208, 215, 221, 327, 333; ii, 237, 305; iv, 157, 158.
I. A., xvi, 202, 205, 208, 237, 238; xvii, 231, 235; xviii, 238; xix, 37, No. 67: 179, No. 128.
C. A. S. R., xxi, 34, 49, 50, 51, 52, 73, 74, 173, 174.
J. A. B., vi, 332; xvii, 313, 317.



ORCHHA
Scale 1 Inch = 8 Miles
Miles.
Fort
British Post Office ... P.O
State Post Office
Telegraph Office ... T.O.
Dak Bungalow
Inspection Bungalow
State Guest House
Camping Ground
Serai
Thana
Tahsil
Thana & Tahsil
Out Post
Battle fields
Archæological Places
Fairs
Shikar Preserves
Forest Reserves ... Forest Reserve
Cantonment ... Cantonment
References
Baldeogarh
Orchha
Tikamgarh
Jatara
Tahrauli
Railway & station
Road Metalled
Road 2nd Class
Fairweather road
J JHANSI
JHANSI
I. M. RY.
Harpalpur
Betwa R.
Jamni R.
Dhasan R.
Tahrauli
Lidhaura
Jatara
Majna
Khargapur
Baldeogarh
TEHRI (Tikamgarh)
Palera
Bamori
Mohangarh
Digaura
Kundar
Karanpura
Sirbau
Ambi
Pahari
Bangra
Bangri
Lauri
Dhawari
Richaora
Saindri
Dhurwai
Tori Fatehpur
Bijna
Kurguwan
Tijaura
Basobah
Bhitari
Bijaura
Tarichar
Binwara
Gid Khini
Asoti
Chuchaoli
Bugroni
Guwadi
Bamori
Niwari
Tal Kumun
Patha
Dhimarpura
Bang-ka-Bag
Lotna
Kali Pahari
Biraura
Janauli
Pathari
Math
Bhelsa
Mukhara
Daretha
Buria
Arjarlar
Kalothra
Teherka
Rao Pidura
Jugalpura
Lurwari
Astari
Jeor
Pura
Kothi
Papauni
Bir Sagar
Pirthipur
Pahari
Mahebo
Bir Sagar Tank
Digwar
Kharud
Nuna
Mendwara
Karkiyarh
Bhelsi
Maria
Birora Pahar
Bahadarpura
Munguwan
Jawahirpura
Sukera
Jiraoni
Kakaoni
Jeora Munia
Gora
Purushotumpura
Madori
Itayli
Khaira
Gona
Gorakhera
Luhargua
Chandera
Kachhora
Bakhatpura
Alampura
Jara
Nandanwara
Barana
Phutair
Simra
Kuriala
Sheopur
Dhano
Budha
Marqua
Achura
Barethi
Ghura
Harupura
Bijrawan
Buchhra
Kitha Khera
Deorao
Mustapur
Gaur
Shahpur
Kundera
Gurha
Chanderi
Maugani
Kandarpur
Luharguon
Mugrai
Guna
Pacher
Malpitha
Khera
Bilgani
Pipri
Khera
Dharampura
Nandapur
Kari
Bharaira
Banpura
Kotra
Chander
Khirai
Mantai
Ropa Hill
Paroi Hill
Baka Hill
Pet Hill
Bhelsi
Kharu
Hirapur
Mamon
Ranipur
Ahar
Siwar
Banera
Malgaon
Deori
Maharajpura
Harjua Hill
Khura
Imlia
Bajranggarh
Choti Tehri
Patha
Muniara
Brijpura
Bamori
Lahur
Panja Khera
Mambi Khera
Dharampur
Radhipur
Dargaon
Sijora
Aston
Ajnor
Sapon
Amarpur
Baragaon
Donra
Haidarpur
Umri
Khakron
Hatiao
Rajpur
Garera
Ganeshkhera
Rampura
Urdana
Mokrari
JHANSI
CHARKHARI
BIJAWAR

DATIA STATE.

ARMS OF THE DATIA STATE.



Arms:—Purpure; a saltire or gutty de sang between two swords in fesse points upward hilted of the second. *Crest:*—A Partridge. *Supporters:*—Lion and *Sāmbar*. *Lambrequins:*—Purpure and or.

Motto:—*Vīr dalap sharanadah.* "Lord of the brave, giver of refuge."

Note.—The gutty de sang refers to the traditional descent of the Bundelās from a drop (*bund*) of blood. The swords and the motto refer to the protection given to the Bais of Mahādjī Sindhia and the battle with Perron at Seondha. The partridge refers to a fight seen on the site of Seondha fort in which a partridge beat off a hawk.

Gotrāchār—(*See* Orchhā State.)

GENEALOGICAL TREE OF THE DATIA FAMILY.

- RUDRA PRATAP (Orchhā).
  - Bhārti Chand (Orchhā).
  - Madhukar Shāh (Orchhā).
    - Rām Shāh (Orchhā and afterwards ruled at Chanderī).
    - Horal Dev.
    - Indrajit.
    - BIR SINGH DEV (Orchhā).
      - Jujhār Singh (Orchhā).
      - Dīwān Hardaul.
      - Pahār Singh (Orchhā).
      - Chandra-bhān.
      - Mādho Singh.
      - I BHAGWAN RAO (Datiā.) (1626-56).
        - Dhurmangad.
        - Sakat Singh (Palera).
        - II SUBHAKARAN (1656-83).
          - III DALPAT RAO (1683-1707).
            - IV RAM CHANDRA (1707-36).
              - Rām Singh.
                - Gumān Singh.
                  - V INDRAJIT (1736-62).
                    - VI SHATRUJIT (1762-1801).
                      - VII PARICHHAT (1801-39).
                        - VIII BIJAI BAHADUR, a foundling (1839-57).
                          - IX BHAWANI SINGH, adopted (1857-1907).
                            - X GOVIND SINGH (1907—
                          - Rao Arjun Singh.
                    - Mādho Singh (Bhiyad).
                - Umed Singh.
                - Dhiraj Singh.
                - Hari Singh.
                - Makund Singh.
                - Khet Singh.
                - Umrao Singh.
              - Narāyanju.
              - Rājā Bahādur (Bhiyad).
              - Kishun Singh.
              - Raghunāth Singh (Nadigaon).
              - Mādho Singh (Bhiyad).
              - Buddhi Singh (Bhiyad).
            - Pirthvi Singh (Seondha).
            - Bhārti Chand.
            - Senāpati.
            - Karanju.
          - Arjun Singh (Bhiyad).
        - Prithi Rāj (Baronī).
          - Chhatar Sāl.
      - Narhar Dās.
      - Veni Dās.
      - Parmā-nand.
      - Kisun Singh.
      - Nāgh Rāj.
      - Tulsidās.
    - Pratāp Rao.
    - Ratan Singh.
    - Randhir Singh.
    - Har Singh Dev. (Bhasneh).
      - Dilpat Rao.
        - Aghaud Rao.
          - Arjun Singh.
            - Chandrabhān.
              - Jai Singh.
              - Shankar Singh.
                - Mān Piāreju.
                  - Khumān Singh.
                  - Piranju.
                  - Meharbān Singh.
                    - Amān Singh.
                    - Bhawāni Singh, adopted and succeeded as No. IX.
  - Udayāditya (Dangāhi branch of Pannā, etc.).
  - Amāndās.
  - Prāgdās.
  - Durgādās.
  - Chandandās.
  - Ghanshāmdās, *alias* Shām Sundardās.
  - Bhūpati Shāh.

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situation and Area.

Datiā is one of the three treaty States of the Bundelkhand Agency in Central India. The State, which lies between 25° 34′ and 26° 18′ north latitude, and 78° 13′ and 78° 53′ east longitude, has an area of about 911 square miles.

Origin of name.

The real origin of the name Datiā is unknown, but the traditional derivation is as follows :—

In early days this tract was held by Danta Vakra, the Dānava king of Karusha (a country which is placed by the Purānas on the " back of the Vindhyas" and is often mentioned in connection with Avanti (Ujjain) and Kosala), who was killed by Krishna, and Datiā is supposed locally to be a corruption of Data or *Danta-nagara.* [1] The modern part of the town founded by Dalpat Rao is known as Dalīpnagar. He also built the fort called Pratāpnagar after his *Rāshi-nām*.

Boundaries.

The territory is much cut up by intervening portions of Gwalior and other States, the main section being bordered on the north by portions of Gwalior and the District of Jālaun, on the south by Gwalior and the Jhānsi District, on the east by Samthar and the Jhānsi District, and on the west by Gwalior.

NATURAL DIVISIONS.

The State lies wholly in the low-lying natural division of Central India. The southern part, round the chief town, lies in the gneissic area, and forms a somewhat barren and rocky tract, covered with low ridges of gneiss traversed by conspicuous reefs of quartz and great boulder masses. In the north, however, a level and fertile alluvial plain conceals the rock.

HILLS.

No hills of any importance rise in the State, the most considerable being those at Seondha with an altitude of only 1,000 feet above sea-level.

RIVERS AND LAKES.

The rivers of importance in the State are the Sind and the Pahūj.

The Sind river is of considerable size and flows through the State for about fifty miles along the western border, passing by the town of Seondha. The Pahūj traverses the State for about the same distance, its tributaries, the Somela and Padwān, also contributing to the water-supply. In the rains the Sind can only be crossed by boats, the stream being then of great volume.

There are several lakes of importance in the State, those known as Sītā-sāgar, Taron-tāl, Lachhman-tāl, Karan-sāgar,

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1. Another derivation is from *danti* or Ganesh, the one-toothed god.

Rādhā-sāgar, Lāla-ka-tāl, Baronī-tāl, Rām-sāgar and Bīr-sāgar always containing a supply of water. None of these are used for irrigation, but crops are sown round the edges of the bed as the water diminishes.

GEOLOGY. [1] The greater part of Datiā is situated on the outcrop of the gneissose rocks known as Bundelkhand gneiss and regarded as the oldest rock in India. In the southern part of the State these rocks are well exposed, but in the northern portion they are concealed by Gangetic alluvium. A port of the Bijāwar outcrop, known as the Gwalior series, occurs within the limits of the State along the left bank of the Sind river and contains veins of galena.

BOTANY. [2] The vegetation of the rocky ground is formed of scrub jungle including species of *Zizyphus*, *Carissa*, *Grewia*, *Woodfordia* and small trees of the species *Acacia*, *Bombax*, *Sterculia*, *Buchanania*, *Boswellia*, *Anogeissus*, *Butea*, *Cochlospermum* and *Bassia*.

FAUNA. The animals and birds found are the same as those elsewhere in India. The scanty nature of the jungle makes big game rare, and the larger animals are not ordinarily met with, but wild fowl are plentiful.

Climate (Table I). The climate of the State is subject to greater extremes of heat and cold than that of states lying further east.

Rainfall (Table II). The average rainfall is 38 inches.

Floods. In 1886 and 1902 considerable damage was done by floods on the Sind river.

Section II.—History.

(Genealogical Tree.)

Introductory. The early history of this tract has been already dealt with in the Gazetteer of the Orchhā State. In 1605 Bīr Singh Dev was installed on the *gaddi* of Orchhā by Jahāngīr, in reality in return for murdering Abul Fazl. One of Bīr Singh's wives was Gumānjī, daughter of Singhājī Pamār of Kairwān. She bore him four sons, Hardaul who was poisoned by Jhujhār Singh, Bhagwān Rao who received Datiā, Chandrabhān who was granted Kūnch and Jaitpur, and Kishan Singh who held Deorāha; a daughter, Kunj Kunwar, married the Pamār of Bairchha.

In 1625 Mahābat Khān seized the Emperor Jahāngīr who was proceeding to Kābul, and confined him. [3] On hearing this Bīr Singh Dev, who had not of late been on good terms with his patron, at once sent his son, Bhagwān Rao, to assist him. The Emperor recognized his loyalty in coming to his aid by receiving Bhagwān Rao with all honour, and bestowing

1. By Mr. E. Vredenburg, *Geological Survey of India*.
2. By Lieut.-Colonel D. Prain, I. M. S., *Botanical Survey of India*.
3. E. M. H., VII, 420.

a rich *khilat* upon him. He is said to have been later on again sent to Delhi by his father. On his return home the second time Bhagwān Rao found that Bīr Singh, feeling the weight of his years, had entrusted the management of the State to Jhujhār Singh. Bhagwān Rao was incensed at this, as though Jhujhār Singh was older in years, Bhagwān Rao was the child of a senior Rānī. He at once left for Delhi to lay his case before the Emperor. Bīr Singh, after a futile attempt to arrest him *en route*, through the help of one Jamāl Khān, decided to make terms, as he feared that the influence of Bhagwān Rao at Court might lead to Imperial intervention. Bīr Singh, therefore, assigned *jāgīrs* to all his sons. Bhagwān Rao then returned to Orchhā. What exactly happened is not clear. The most common account, however, states that in the absence of Bhagwān Rao his *jāgīr* of Palera was made over to his sons, Dhurmangad and Sakat Singh. At any rate Bhagwān Rao had no *jāgīr*. Bīr Singh, therefore, granted him a separate *jāgīr* which included the town of Datiā with its palace as a residence, and the revenue of Baronī for his maintenance, adding one hundred *Madhukarshāhī* lancers as a bodyguard and one hundred attendants from among his own servants. Many gifts including three swords received from the Emperor, and an image of Lakshmī Nārāyan, formerly belonging to Mahārājā Madhukar Shāh, were also given him.

Founding of Datiā State.

On Kārtik Sudī 9th, *V. S.* 1683 (October 20th, 1626), Bhagwān Rao *left* Orchhā and took up his residence at Datiā.

Bhagwān Rao (1626-56).

Bhagwān Rao served the Mughals in several campaigns. When Khān Jahān Lodī rebelled in 1629-30, Bhagwān Rao assisted the Mughals serving in the third division under Shāista Khān. His brothers Pahār Singh, Chandrabhān and Nārhar Dās being also present, the last falling in one of the fights.[1]

After the defeat and death of Khān Jahān in 1630, he returned to Datiā, but the next year joined Asaf Khān in the Bijāpur campaign.[2] During the revolt of Jhujhār Singh[3] of Orchhā (1634) he held aloof, though his kinsman Devī Singh of Chanderī joined the Mughal forces against the Orchhā chief.

In 1639 he appears to have taken part in an expedition against a rebellious governor of Lahore. In return for his many good services he was granted the *pargana* of Bhānder and the *mansab* of *panj-hazārī*[4] besides many minor honours.

In 1656 Bhagwān Rao died at Datiā. His cenotaph stands close to the town and is known as the *Surahī chhatrī*. He had

1. E. M. H., VII, 7*ff* and 13.
2. E. M. H., VII, 28.
3. E. M. H., VII. 47*ff*.
4. So the State account says, but where I have been able to check the *mansab* from reliable sources it never exceeds 3,000 in the case of any chief. The Datiā account teems with inaccuracies.

married three times, first Rānī Khumān Kunwar, daughter of the Pamār of Berchha, by whom he had one son, Subhakaran, and one daughter, Dharma Kunwar, who married the Pamār, Thākur of Saigaon; secondly, Rānī Jarao Kunwar, daughter of Jai Singh Pamār of Pālī, who bore him one son, Prithī Rāj, the ancestor of the Baronī Thākurs, and thirdly, Rānī Rāj Kunwar, daughter of Umrao Singh of Amba Bāgh, who bore Dhurmangad and Sakat Singh, whose descendants are the Thākurs of Palera.

Subhakaran (1656-83).

Subhakaran who succeeded his father had already rendered conspicuous service with the Mughal armies in Balkh and Badakshān (1646-53)[1] and in return received a *khilat*. He had not long been home when his father died.

After his succession Subhakaran continued to serve the Emperor and took part in all the important campaigns of his day. Local tradition states that he fought in 22 battles including the campaigns in which he was engaged before his father's death; the accounts are too confused and unreliable, however, for it to be possible to identify all the campaigns.

It is clear, however, that he together with Champat Rai and other Bundelās fought on the side of Aurangzeb and Murād against Dāra (1657-58)[2] and against Prince Shuja, taking part in the battle of Khajwa[3] in which Pirthī Rāj, Subhakaran's brother, was killed, his son, Chhatarsāl, succeeding to the Baronī *jāgīr*. On return from this campaign Subhakaran was made *sūbahdār* of Bundelkhand and raised to the rank of *panj-hazārī*.[4] The Emperor hoped by this appointment to check the depredations of Champat Rai Bundelā, who had first raised the enmity of Aurangzeb by holding aloof at the battle of Khajwa and was at this time openly defying authority.

After some temporary successes Champat Rai was forced to retreat to the hills where he was finally defeated.[5]

In 1666 Subhakaran took part in the campaign in Arākān,[6] while from 1667 to 1680 he was engaged in the wars of the Deccan to which his son Dalpat Rao and his nephew Chhatarsāl of Baronī[7] accompanied him.

He and his son are often mentioned as distinguishing themselves against the Marāthās. Dalpat Rao was wounded at Autour in 1681, and received a *mansab* of 300 for his services.[8]

1. E. M. H., VII, 70, 76.
2. Do. VII, 220. *Bernier's Travels* (Constable), 46.
3. Do. VII, 233.
4. See Note 4, p. 3.
5. See Pannā State *Gazetteer*.
6. *Bernier's Travels* (Constable), 174.
7. This chief played an important part in many campaigns. He is mentioned in company with Udot (Udait) Singh of Orchhā in the campaign against the Guru Bandah at Lohgarh, in 1710. J. B. A., LXIII-1, 137-138.
8. Ferishta's *History of the Dekhan*, translated by Scott, II, 33-35.

In 1682 Subhakaran [1] joined Diler Khān's army in the Deccan, but becoming dangerously ill, retired to Bahādurgarh [2] leaving Dalpat Rao in command. His illness proved mortal and his death is thus referred to by an officer who was serving under Dalpat Rao: "Supkaran, Bundela, an amir of 2,500, died in his 63rd year at Bahadurgarh, and was much lamented by all." He puts this event in A. H. 1082 or 1681-82 A. D. [3] Subhakaran is described as a brave soldier who met his death calmly in accordance with his own favourite saying, that there were two days in a man's life that on which he was fated not to die and that on which it was decreed that he should fall.

Subhakaran married Rānī Sen Kunwar, daughter of the Pamār of Agora, who bore a son, Dalpat Rao, born in 1643; he also had another son named Arjun Singh.

Dalpat Rao (1683-1707).

At the news of the death of Subhakaran, Aurangzeb, whom he had served so well evinced great sorrow, sending Kāsim Khān [4] to carry his condolences to his heir and also a *farmān* recognizing Dalpat Rao and conferring on him the *mansab* of *panj-hazārī* [5] and many valuable gifts. Dalpat Rao later on went to Delhi to pay his respects to the Emperor. He was received with great honour.

One of Aurangzeb's *begams*, Husain Mīr by name, about this time journeyed to Agra, and Dalpat Rao was deputed to escort her. He took his Rānī with him. On the way his Rānī's elephant became troublesome while crossing a river and could not be got over. Dalpat Rao, fearing that his Rānī's *pardah* would be broken, determined to kill her. The *begam*, however, hearing of this at once sent her own *chondel* (closed *pālki*) in which the Rānī was able to escape off the elephant. In remembrance of this event the Rānīs of Datiā still travel in a *chondel* when proceeding in State, a unique honour not enjoyed by any other State in Bundelkhand.

Dalpat Rao [6] was a great soldier and took a leading part in all the campaigns of his time, both before and after his father's death, being present at Bijāpur (1686), Golkonda (1687),

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1. Ferishta's *History of the Dekhan*, translated by Scott, I, 51. The State account says, he died at Datiā, but as this was written by a contemporary it is certainly more accurate, though Subhakaran's ashes may be at Datiā.

2. The position of this place is unknown as it is not given on any maps. See E. M. H., VII, 383 note.

3. The State account gives 1683.

4. Kāsim Khān is the man who deserted Jaswant Singh at Fatehābād in 1658, and who poisoned himself in 1694 after being defeated by Santājī Ghorpare. E. M. H., VII, 216-357.

5. See Note 4, p. 3.

6. From this point I have, for Dalpat Rao's life, followed Scott's "Ferishta," II, 52-120, as it is far more accurate than the State rigmarole, and was written by an officer actually in Dalpat Rao's service. I have, however, kept Khāfī Khān's dates as being more reliable.

Adoni (1688), and Jinji (1694).[1] When his father was wounded he took command of the Bundelā forces, as has been already mentioned. In 1682 while Dalpat was at Aurangābād a curious incident took place which might have had serious results for the young chief. An emissary of Sambhājī's was found in the city and Khān Jahān sent to have him arrested. While the arrest was being carried out Dalpat Rao and his cortege passed by the house, and the man at that moment dashed out and escaped through Dalpat Rao's escort. Khān Jahān was furious, and accused Dalpat Rao of conniving at his escape. This Dalpat Rao denied, but the Mughal general refused to accept his personal explanation and proceeded to send a force to search Dalpat Rao's house. On this the whole Bundelā faction rose in arms, and Khān Jahān was obliged to desist, but he reported the matter to Aurangzeb. The Emperor declined to believe the tale and merely transferred Dalpat Rao to another force.

In 1683 Dalpat Rao joined Husain Alī Khān and was promoted to a *mansab* of 500. He was present at the siege of Rām Sīj [2] where he was wounded, and afterwards given a *mansab* of 700, which was in 1686 increased to one of 1,300. Dalpat Rao next joined Ghāzi-ud-dīn Khān on his march to Bijāpur with supplies from Ahmadnagar, *en route* they were attacked by the Marāthās but beat them off, killing 4,000; for this act Ghāzi-ud-dīn received the title of Fīroz-Jang, and Dalpat Rao that of Rao with permission to have an *ālam* (royal standard)[3] borne before him.[4] At the siege of Bijāpur Dalpat Rao was wounded by an arrow. He also served at the siege of Adoni (1688), and afterwards received a *mansab* of 2,100, [5] and was made *kilādār* of the fort. In 1692 he suddenly threw up this post and joined Prince Bedār Bakht, an act for which his *mansab* was reduced by 500. Later on, he was deputed to escort the Persian ambassador to Aurangābād. On the way he was attacked, but beat off the Marāthās and captured their leader Lakojī Sindhia, receiving back the 500 of which his *mansab* had been mulcted. In 1694 he joined Zulfikār Khān, and distinguished himself at the siege of Jinji. After the battle of Jinji the Emperor presented Dalpat Rao with a pair of massive gates, which are still preserved in the State on the gateway of the *Phūl-bāgh*. His son, Rām Chandra was, in 1698, appointed governor of Namunāgarh, but secretly left his post and made an attempt to seize Datiā in his father's absence;[6] this was, however, frustrated by Aurangzeb who sent

1. E. M. H., VII, 323; 332; 336; 348.
2. Do. VII, 312.
3. E. M. H., VII, 322.
4. *Ain*, I, 50.
5. See Note 4, p. 3.
6. The State account says, Bhārtī Chand tried to seize it. I have retained the contemporary account.

his officials to interfere. In about 1700 Dalpat Rao became commander of the advance guard in Zulfikār's army in succession to Dāud Khān Panni and fought at Parnāla, [1] receiving a *mansab* of 3,000 soon after, and also took part in the fight at Wākinkhera.

In the disputes which arose between Shāh Alam Bahādur Shāh, and Azam Shāh, Dalpat Rao sided with the latter, and it was, says the historian, mainly to his valour and that of his bosom friend Rājā Rām Singh of Kotah that Zulfikār Khān, Azam's general, trusted for success. In the battle of Jājau (July 19th, 1707) Dalpat Rao was mortally wounded and died soon after, his friend Rām Singh also falling in the onset. [2] Dalpat Rao's cenotaph still stands in a garden at Jājau.

Dalpat Rao married three Rānīs: one was a daughter of the Dhandera of Chandāvali who bore no children, the second, Rānī Chand Kunwar, was daughter of the Pamār of Noner, and bore Rām Chandra, afterwards chief; the third was Rānī Gumān Kunwar, daughter of the Pamār of Berchha, and bore four sons, Chand, Prithī Singh, Senāpatī, and Karanju; Prithī Singh [3] received Seondha in *jāgīr*, and Senāpatī obtained Khāsgī, near Nadigaon in British India, while the others lived at Datiā.

Rām Chandra did not succeed without a struggle. On the death of Dalpat Rao, Bhārtī Chand, the younger brother, gathered a party together and disputed the succession. Rao Rām Chandra appealed to Mahārājā Udot Singh of Orchhā who supported his claims. A struggle then ensued in which Bhārtī Chand continued to give trouble until he died in 1711. Rām Chandra went to Delhi where he was well received by the Emperor Bahādur Shāh, who gave him a *khilat* and the same *mansab* as his father had held, confirming him in possession of his State. Rām Chandra [4]. (1707-36).

On his accession the Emperor Farukhshiyār sent Nawāb Sukram Khān to Datiā with an Imperial *farmān*, a *khilat*, sword of honour and many presents. In 1714 Rām Chandra visited the Emperor at Delhi. The Emperor had ordered that all should attend *darbārs* unarmed. Rām Chandra, however, went fully armed, and the Emperor pleased, it is said, with his courage, praised him instead of blaming him. Like his predecessors

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1. E. M. H., VII, 370.

2. Do. 396; Tod's *Rājasthān* (Calcutta Edition), I, 370; II, 462; *Memoirs of Irādat Khān*, pp. 17-37.

3. He distinguished himself in 1712 in the attack on Azam Shāh's camp, and as the leader of Jahāndār Shāh's vanguard—J. B. A., LXV, 148.

4. The State account is here hopelessly confused, but has been checked from other sources as far as possible.

Rao Rām Chandra was a born soldier, and took part in most of the campaigns of those days, serving in 1723 against the Jāt chief, Badan Singh.[1]

In 1732 he assisted Jagat Rāj, Bundelā of Jaitpur, to repel the invasion of Muhammad Khān Bangash,[2] a fierce fight taking place at Nandparia. In 1736 Burhān-ul-Mulk Saādat Khān marched to Kora-Jahānābād,[3] Rām Chandra accompanying him. This place belonged to Bhagwant Singh Khīchī, whose father had killed the governor Jānnisār Khān. Burhān-ul-Mulk was suddenly attacked when only 2,000 horse had crossed the Ganges. In the fight which followed Burhān-ul-Mulk was wounded by Bhagwant Singh, who was, however, killed and Rao Rām Chandra received a mortal wound. His cenotaph stands at Kora.

Rām Chandra married five Rānīs. The first Rānī, Sītāju, was a daughter of the Pamār of Sankni and bore a son, Rām Singh; the second Rānī, Pancham Kunwar, was daughter of the Pamār of Damron; two others, Sadan Kunwar and Badan Kunwar, who bore daughters, and the fifth Rānī, Bichitra Kunwar, daughter of Singhju Pamār, who bore three sons, Ajīt Singh, Budh Singh, and Raghunāth Singh who received Khāgsī-bagra in *jāgīr*.

Indrajīt (1736-62).

Indrajīt, the great-grandson, succeeded. Rām Singh, Rām Chandra's eldest son, had died in 1730 before his father at Gadipur where his cenotaph stands. He married Pajan Kunwar, daughter of the Pàmār of Jignī, who bore, in 1710, a son, Gumān Singh, and a daughter, Prakāsh Kunwar, who married Prithī Singh, Pamār of Mayāmpur. His second marriage was made with Prān Kunwar, daughter of the Pamār of Udgawān, from whom he had five sons, Umed Singh, Khet Singh, Dhirag Singh, Harī Singh and Makund Singh, whose descendants are known as the Bhayadwālas. Rām Singh was on bad terms with his father and lived at Meri village (now in Jhānsi District). Gumān Singh, Rām Singh's eldest son, married a daughter of the Dhandera of Chaukawāla, who bore a son, Indrajīt. Gumān Singh died of small-pox in 1728.

Indrajīt was a child at the time of his great-grandfather's death. His succession was contested, a mistress of the late chief Rādha by name, endeavouring to place her illegitimate son Raghunāth Singh on the *gaddi*. Rānī Sītāju at once appealed to Udot Singh, the Mahārājā of Orchhā, who sent the young chief with a body of troops under the leadership of Naune Shāh Gūjar, ancestor of the Samthar family, Lāla Raghuvansi Kāyastha, and

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1. E. M. H., VII, 532—VIII, 360.

2. Pogson's *History of the Bundelas*, p. 107; *Sair-i-Muta-quherin* (Cambray, Calcutta), I, 260.

3. E. M. H., VIII, 51, 341.

others. With this support Indrajīt was placed on the *gaddi*, Raghunāth Singh being given Nadigaon in *jāgīr*. The administration during the minority was conducted by Rānī Sītāju. To those who had assisted Indrajīt various honours were given, Naune Shāh Gūjar receiving five villages in *jāgīr* and the title of Rājdhar, a bazar being also built in Datiā town to commemorate the grant of this title, which is still known as the *Rājdhar-ka-bazar*. Later on, the *kilādāri* of Samthar fort was conferred on Naune Shāh's son, Madan Singh. Some trouble was caused at this time by Bahādurju, son of Prithī Singh of Seondha, and a force was sent under Devī Singh Gūjar, a son of Madan Singh, which brought Bahādurju to order and forced him to evacuate Seondha. Devī Singh then received five villages as a reward, including that of Samthar.[1]

In 1760 Shāh Alam (1759-1806) visited Bundelkhand and received the Orchhā and Datiā chiefs at Bānda where the title of Rājā was conferred on Indrajīt, who was also given a *takht rawān* or portable throne, two royal standards and *Arabi bājas* or Mughal band instruments.

The Marāthās were at this time making their way further and further into Bundelkhand. In 1732 Chhatarsāl of Pannā had made over territory worth 39 lakhs revenue to the Peshwā, and thus given them a footing in the tract, and they at this time held Jhānsi, Kālpī, Sironj and other places.

In 1742 Nāru Shankar invaded Orchhā and attached much of that State, as well as Daboh and other parts of Datiā, while Azam-ul-lāh Khān, when he was made governor of Mālwā in the same year, proceeded to Datiā and extracted 7 lakhs from the chief.[2]

In 1747 the Peshwā entered into an agreement with the Bundelā chiefs by which he received territory worth 16½ lakhs a year, besides an equal share in the profits of the Pannā diamond mines. Nāru Shankar was recalled in 1757 and Mahādjī Govind Pant sent in his place. Nāru returned in 1761 being succeeded by Viswās Rao, while Raghunāth Rao, who became governor in 1770, made Jhānsi into an independent State which he ruled for 24 years. The neighbouring Bundelā chiefs at this time lost all real power.

Indrajīt married three Rānīs : the first was Rānī Chitra Kunwar, daughter of the Dhandera of Siraol, who bore Shatrujīt and Bijai Kunwar; the second Rānī Achal Kunwar, daughter of the Pamār of Jatam, bore a daughter, and the third Rānī, Khumān Kunwar, daughter of the Pamār of Durgāpur, who bore no

1. It should be noted that the Samthar Darbār asserts its independence *ab initio*, denying this grant. All facts, however, are in favour of this account.

2. E. M. H., VIII, 68.

children. Indrajīt died at Datiā in 1762, and was succeeded by his son Shatrujīt.

Shatrujīt (1762-1801).

The first event in which Shatrujīt was concerned was the succession to the Orchhā *gaddi*. Rājā Hāte Singh died in 1768, and his widow tried to put her brother, a Pamār, on the *gaddi* instead of Kunwar Dulāju or Kunwar Vikramājīt, who had been adopted by the late Rājā. The two brothers went to Datiā and complained to Shatrujīt who assisted them, drove away the Pamārs and placed Dulāju on the *gaddi*. In return for this service Shatrujīt was given 17 villages. In 1771, however, Pajan Singh of Tahraulī seized Orchhā, driving out the Rājā and retained possession for a whole year. Vikramājīt, however, again appealed to the Datiā chief, who sent a force under Khet Singh, Bhayadwāla, which drove out the usurper and restored Dulāju to the *gaddi*.[1]

In 1800 Lakwa Dāda was dismissed from office by Daulat Rao Sindhia, acting under the advice of Sarje Rao Ghātke. Lakwa Dāda then rebelled and went over to the Rājā of Jodhpur. In November he joined the discontented *Bais*, the widows of Mahādjī Sindhia, who were then in open revolt against Daulat Rao. Perron, Sindhia's commander, was attending the wedding of Partāb Singh of Jaipur, and did not leave that place till January 1801, Lakwa, having meanwhile proceeded to Datiā with a large force taking the *Bais* with him. He took up his quarters before the fort of Seondha where he had collected an army of 6,000 horse, 3,000 Bundelā troops, and 2,000 sepoys, the latter being commanded by Colonel W. H. Tone, and 16 guns. The position was a strong one, a network of ravines protecting the front for seven miles, while the fort was at his rear. Ambājī Inglia under orders from Sindhia prepared to attack him, and advanced with 5,000 horse and three brigades of regular infantry, one of the latter having been sent by Perron in command of Colonel Pedron, while a second was under James Shepherd and Joseph Bellasis, the third being under a native, Kaleb Alī.

In March 1801 the army moved on Seondha fort under Bāla Rao, Ambājī's brother, Ambājī returning to Gwalior. Lakwa Dāda had also tried to enlist the support of Jaswant Rao Holkar and Alī Bahādur of Bānda, but they held off. Perron learning of the serious turn events were taking, proceeded personally to take command. He arrived in May with a battalion of infantry and 2,000 Muhammadan horse. He found Pedron overawed by his difficulties and doing nothing. This

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1. This statement of the Darbār is not correct, as Vikramājīt succeeded to the Orchhā *gaddi* 8 years after the death of Hāte Singh during which period two chiefs occupied the *gaddi* of Orchhā. *Vide* Orchhā State *Gazetteer*.

dilatoriness enraged Perron who ordered a general assault on May 3rd at dawn. The troops attacked in three columns by three passes leading to Lakwa Dāda's position. Pedron was on the right with four battalions, Shepherd and Bellasis and Kaleb Alī in the centre, and Captain Symes on the left with four battalions and 2,000 Muhammadan horse. Colonel Tone, who held the pass which Pedron attacked, fought with consumate gallantry until overpowered and taken prisoner. Shepherd and Bellasis were opposed by Barār Singh whom they drove back. The left wing under Symes met with a severe defeat at the hands of the gallant Datiā chief and sustained heavy loss. On hearing of this Perron took two battalions from Pedron and placed himself at their head. After rallying and reforming the routed troops, he led them back to the assault with the greatest personal daring and courage. Inspirited by his presence and example, the men answered to his appeal and the position was now stormed with complete success. The old Rājā of Datiā fought until he was mortally wounded, having been recognised by the enemy from an umbrella, held over his head by a servant, whilst Perron was himself injured by a spear thrust during the attack. Barār Singh was killed and Lakwa Dāda wounded, the *Bais* escaping. The camp was plundered on the flight of the troops. The severity of the fighting may be gauged from the fact that Pedron had 1,000 men killed and wounded, including among the latter two European officers. In the centre Bellasis was killed, and 1,500 men were killed and wounded, while Symes and another European were wounded. There is no doubt that but for Perron's gallantry, Sindhia's army would have been badly beaten, if not annihilated. Tradition states that Shatrujīt himself gave Perron his spear wound and adds that he died from it. The last statement is not true as Perron retired in 1803, and died in France in 1834.[1]

Shatrujīt married six wives. Rānī Anand Kunwar, daughter of the Pamār of Nanora, bore him a son Pārichhat, and five others who bore no children.

Rājā Pārichhat, who succeeded on Shatrujīt's death, made some ineffectual attempts to recover his lost territory from the Mārāthās, and did actually succeed in taking and looting Bhānder. In 1804 he received information that Captain Baillie, Agent to the Governor-General in Bundelkhand, was touring in the neighbourhood, and at once proceeded to Nadigaon where he was in camp. A treaty[2] of alliance was made on March 15th, 1804, at Koonjun Ghāt, which still governs the relationships between the State and the British Government. In 1818 Lord

Pārichhat (1801-39).

1. H. Comptom, *European Military Adventurers of Hindusthan*, 39.
2. Appendix A

Hastings visited Datiā where he was received by the Chief. In recognition of his good services in securing peace the *Chaurāsi-ilāka*, the tract of land including Indargarh, was made over to him.

The Rājā visited Lord Amherst at Cawnpore in 1824, and in 1825 Lord Combermere stopped at Datiā, and a *darbār* was held in his honour.[1] In 1836 the Rājā who had no heir adopted Bijai Bahādur, a foundling, whom he had picked up and educated. This adoption, which was recognised by Government, caused great umbrage to the Thākurs of Baronī, who considered that the adoption should have been made from their family, as the descendants of the founder of the State. In December 1835, Colonel Sleeman visited the Chief, and has left a very full account of his visit in "Rambles and Recollections," (Chapter XXXI and XXXII). He describes the Rājā as "a stout cheerful old gentleman (he was then 65) as careless, apparently about his own dress as about that of his soldiers." He was then suffering from an attack of sciatica which he had had for 12 years, and which had deprived him of the use of one of his legs. The Chief was on this occasion attended by a mounted band "who carried guitars and played upon them, and sang in a very agreeable style."[2] Sleeman had never seen such a band before.

In 1829 Lord William Bentinck held a *darbār* at Kaitha which Rājā Pārichhat attended. Rājā Pārichhat died in 1839 at 70 years of age.

Bijai Bahādur (1839-57). Bijai Bahādur succeeded to the *gaddi*. He was very religious and a great patron of *pandits*, spending large sums at Benāres, Bindrāban and elsewhere. No events of importance occurred in his day, though he died just after the outbreak of the Mutiny in 1857.

Bhawānī Singh (1857-1907). Bijāi Bahādur was followed by Bhawānī Singh, adopted from the Bhasnai family. The Bhasnai family are descended from Har Singh Dev, a brother of Rājā Bīr Singh Dev of Orchhā. During the Mutiny the regent Rānī did all she could to assist the British. She died in 1858, and the second Rānī Prān Kunwar was made regent.

After the establishment of peace in India, disturbances arose in the State, as the regent Rānī began to support the pretensions of Arjun Singh, an illegitimate son of Bijai Bahādur to the *gaddi*, in place of Bhawānī Singh. At length matters reached an *impasse* when the Rānī and her adherents seized the Seondha fort and defied authority. A British force was

1. J. Mundy—*Pen and Pencil Sketches of a Tour in India*, II, 104-66.
2. These were perhaps the *Arabi bājas* received by Indrajīt.

then sent into the State, the fort was taken and the Rānī obliged to submit. Arjun Singh was exiled to Benāres, but subsequently lived at Nowgong, where he died in 1887. The Rānī was placed under surveillance, and other leaders were imprisoned in Chunār fort, while the State was put under the superintendence of a British Officer.

The claims of the Baronī branch of the family to the succession were again brought forward and rejected in 1861. In 1882 a question of much importance to the State, which had been pending for many years, was decided. It related to the devolution of shares in the Baronī *jāgīr*. The main point involved was the origin of this estate, and it was definitely ruled that the *jāgīr* was a grant entirely independent of Datiā, made from Delhi, and that Mahārājā could not, therefore, claim to stand in the same relation to Baronī as he might to *jāgīrdārs* holding under a grant from the State, though the Thākurs must be considered as politically subordinate to Datiā. [1]

The most important events which have taken place during the late Chief's time were, the receipt of an adoption *sanad* in 1862, the abolition of all transit dues in the same year, the salt convention of 1879 by which the British Government undertook to pay Rs. 10,000 in lieu of duties formerly levied, the cession of land for the Betwā Canal in 1882, and for the railway in 1884 (actually opened in 1888), and the conversion of the currency in 1903.

Many reforms were introduced during the minority of the late Chief, the most important being the establishment of regular judicial courts, and the opening of a High School in the chief town. In 1865 the administration was entrusted to the Chief.

The Chief in 1866 attended the *darbār* held at Agra by Lord Lawrence; in 1875 he was presented to the Prince of Wales (now King Edward VII); in 1877 he attended the Imperial Assemblage at Delhi, where he received the title of Lokendra as an hereditary distinction, and was given a banner and gold commemorative medal. In 1880 the yearly fair of the *Rām Līla* was instituted, which is attended by large numbers of *sādhūs* from all over India, who are entertained by the State at considerable expense for about a month. In 1894-95 Bhawānī Singh, accompanied by his son the Rājā Bahādur, visited Benāres and other sacred places. The famine of 1897 was an occasion of great trial to the Darbār, but was met with a promptness and energy which were recognised by the bestowal of a K.C.S.I. on the Chief, and the title of Rao Bahādur on Jānki Prasād, the Dīwān. In March 1902 the Rājā Bahādur, Govind Singh, married Chandra Kunwar, daughter of Rao

1. Aitchison's *Treaties, Engagements and Sanads* (1893), Vol. V, p. 11.

Randhīr Singh of Khour-Mānpura. In the same year, Lord Curzon, then Viceroy, visited the State. In 1903 the Chief and his son attended the Coronation *darbār*, where the former received a gold medal. They afterwards visited Hardwār, Calcutta and Puri. In 1905 both were presented to their Royal Highnesses the Prince and Princess of Wales at Indore.

Govind Singh (1907–

Bhawānī Singh died on the 4th August 1907 and was succeeded by his only son Govind Singh.

Titles.

The Datiā chief bears the titles of His Highness Mahārājā and Lokendra and enjoys a salute of 15 guns.

Archæology.

Few buildings of any architectural or archæological merit stand in the State, except the magnificent 18th century palace of Bīr Singh Dev, and that of Subhakaran, both at Datiā. A temple of the Sun stands at Unao which has a great reputation for sanctity. It contains a circular stone representation of the Sun surrounded by the *navagraha* or nine planets. At the *Rangpanchmī* festival in March, large numbers visit the shrine, and bathe in the waters of the adjoining tank, which are supposed to cure leprosy and other skin affections.

Section III.—Population.

(TABLES III TO VI.)

Enumerations.

Three enumerations have taken place giving in 1881 a population of 182,598 ; 1891, 186,440 ; 1901, 173,759 ; males 90,350, females 83,409.

Variation and Density.

The variation between 1891 and 1901 amounted to a decrease of 7 per cent. The density is 190 persons to the square mile.

Towns and Villages.

Of the 458 inhabited towns and villages[1] situated in the State 373 have a population of under 500; 65 of between 500 and 1,000; 13 of 1,000 to 2,000; 5 of 2,000 to 5,000; 1 of between 5,000 to 10,000 and the chief town of over 20,000.

Migration.

Of the total population 136,329 or 78 per cent. were born within the State, and 144,944 or 83 per cent. within Bundelkhand. Of those coming from elsewhere, 17,130 came from other States in Central India, and 11,680 from Rājputāna and British India.

Sex and Civil Condition.

The ratio of females to males is 92 to 100, and of wives to husbands 864 to 1,000 for the whole State, and 951 to 1,000 for the rural area only.

Religions.

Classified by religions the population shewed 166,170 or 95 per cent. Hindus, 7,095 or 4 per cent. Musalmāns, 485 Jains and 9 Animists.

Language and Literacy.

The prevailing language is Bundelkhandī spoken by 141,466 or 81 per cent. of the population, the next most important forms

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1. The Darbār now report 520 villages, an increase of 62 since the Census of 1901.

of speech being Hindī and Urdu. Of the whole population 3,608 or 2 per cent. are literate, 102 being females.

Castes.

The predominating castes are Brāhmans 14 per cent., Chamārs 11 per cent., Kāchhīs 8 per cent., and Rājputs and Baniās 5 per cent.

Occupations.

Agricultural and pastoral pursuits occupy 38 per cent. of the population, and general labour 15 per cent. while 7 per cent. follow domestic service.

SOCIAL CHARACTERISTICS.

Dress.

The dress of a man usually consists of a *dhotī*, *kurta*, also called *alphua*, *banda*, and *pagrī* or *sāfa*.

The *dhotī* is loin cloth, which after one or two turns round the waist is taken through between the legs from behind and brought up in front, where it is tucked into the folds at the waist; the *kurta* is a sort of shirt, the *banda* is a coat which is worn over it. In cold weather the *mirzai*, a short padded coat is also used. The *pagrī* or *sāfa* forms the head covering. The former is a made up head dress, the latter merely a piece of cloth twisted on the head. *Pagrīs* and *sāfas* are often ornamented with gold embroidery. A *dupatta*, a piece of local cloth, is carried by the well-to-do, or occasionally used as a *shāwl*. The cloth used in these garments varies with the position and wealth of the wearer.

The shoes worn by the Bundelkhand peasants are remarkable for their high heel piece and large flap over the instep.

The lowest classes and jungle tribes wear only the *dhotī* and a piece of cloth on the head.

Women's dress consists of the *dhotī*, *sārī*, *ghāgra* and *cholī*. The *sārī* is a long piece of cloth which covers the entire body from head to foot. It passes round the waist across the breast and over the shoulders a loose end being used to throw over the head. It also passes between the legs leaving the calves and ankles free. The *cholī* is a bodice covering the breast.

Food.

All classes live mainly on vegetables. The poorer people eat *kodon*, *sāmān* and the cheap pulses, while the well-to-do eat rice, wheat and gram, etc. Meat is but little eaten except by the lower classes. As condiments, various spices, *ghī* and buttermilk are used. Water is the ordinary drink, the only liquor being that distilled from the flowers of the *mahuā (Bassia latifolia)*.

Daily Life.

The cultivator goes to his fields or the pastures soon after daybreak and remains at his work till sun-down. The tradesman opens his shop at about 7 A. M. and continues to serve customers till 8 P. M. The shops selling sweetmeats, drink and cooked food remain open to much later hour.

Houses.

The huts of the poorer classes are of mud with tiled or thatched roofs, tiles being commonest except in the jungles. In towns and large villages substantial houses of brick are met with, often of two storeys in height.

Marriage.

The ceremonies and customs observed at marriages do not differ from those observed elsewhere. The expenses attendant on the ceremony vary with the position of the people.

Disposal of dead.

The Hindus burn their dead except ascetics and infants who are buried. The ashes of the corpse are conveyed to a sacred river or some local stream. Musalmāns bury their dead.

Festivals.

The festivals observed are numerous. The most important among the Hindus are the *Dasahra*, *Diwāli* and *Holi*.

Dasahra.

The *dasahra* falls in the month of *Kunwār* (or *Ashwīn*). It commences on the first day of the light half and lasts ten days, the last or tenth day (*dasahra*), falling in September or October being celebrated with great pomp. The nine nights preceding are known as the *navarātri*, and are devoted to worship of arms, horses, elephants and other appurtenances of war as the *dasahra* marking the end of the rains was in former days the season for the recommencement of wars and forays.

Diwāli.

The *diwāli* or feast of lamps (*dīpa*, lamp, and *awali*, row) falls in *Kārtik*. It commences on the 13th of the dark half of the month, known as the *dhan-teras* or "13th of wealth," this festival being specially dedicated to Lakshmī as goddess of prosperity and wealth. On the 14th Yama, the god of the lower regions, who is also connected with riches, is worshippedand on the 15th the *amāvāsya* or day of the new moon all houses are illuminated and fineworks are let off. This feast marks the new commercial year on which all business men close their accounts and open their new books.

Holi.

The *holi* falls in the spring. It commences ten days before the full moon of *Phāgun* (February-March).

The distinguishing feature in the observances is the throwing of a red powder called *gulāl*, with which everything and everybody are covered.

Among Musalmāns the principal feast is the *Id-ul-fitr* which marks the conclusion of the fast of *Ramzān*.

Nomenclature.

Hindu boys are called by two names, the *janma rāshi nām* or name used in making out the horoscope and the *bolta nām* or name for every day use. These names are given after those of the deities such as Rām Chandra, Govind Singh, Nārāyan, etc., after heroes in the great epics such as Bhīm Singh, Arjun Singh, etc., and also mere fanciful names like Chhote Lāl, Mitthu Lāl

Girls are similarly named, *viz.*, Subhadra, Lachhmī, Bichitra, &c. Among Muhammadans names connected with the service of God and religion are commonest, such as Maulādād Khān, Abdullah, Sayad Karīm, etc.

The health of the State has been excellent during the last 20 years, except for the sickness which always accompanies famine, from which the State suffered in 1897 and 1905. PUBLIC HEALTH.

CHAPTER II.

ECONOMIC.

(TABLES VII TO XV, XXVIII TO XXX.)

Section I.—Agriculture.

(TABLES VII, X AND XXVIII.)

General conditions.

The general conditions prevailing over the State do not differ very materially, though good soil is more abundant in the northern than in the southern section. The whole area is entirely dependent on the rainfall for its productivity, irrigation being but little practised.

Classes of soil.

Many classes of soil are recognised by the cultivator of which the main varieties are *mauta* or *mār*, a black soil found usually in pockets where the intrusive dykes of trap have disintegrated; *kāwar*, a lighter soil of somewhat similar composition; *parua*, a yellowish loam very distinctive of the alluvial tract; *rānkar* is a more stony soil; and *pathri*, a mere heap of stones and gravel with very little soil at all. *Kachhawāra* and *tari* are the fertile soils found along the banks of streams and in the beds of tanks. Other classes are known as *barai* or land growing sugarcane; *retiya*, sandy land; *ūsar*, land too stiff for cultivation and the like.

Seasons.

Two seasons are recognised, the autumn season known as the *siārī* or *kharīf*, and the spring season, the *unhārī* or *rabi*. In the former *jowār*, *bājra*, *kodon*, etc., are sown and in the latter, wheat, gram and barley. The autumn season lasts from about May to October, and the latter from October to March, the actual duration varying with the nature of the rainfall.

Area cultivated.

The average area cultivated in a normal year amounts to 287,900 acres or 49 per cent. of the total area of the State, 6,900 acres or 2 per cent. of the cultivated area being irrigated. The actual figures show no appreciable variation whatever, but it is probable that they are not very exact, as some diminution, at least in the irrigated area, resulted from the famine of 1897.

Agricultural practice.

For the *kharīf* crop the land is ploughed once roughly so as to prepare it to receive the first showers and also clear it of weeds. After rain has fallen, it is thoroughly ploughed, as soon as the surface is sufficiently dry not to ball on the animal's hoofs, it is usual to cross plough. Seed is then sown.

Sowings.

The larger classes such as *jowār* are sown through a drill, and small seed broadcast. Crops are weeded when necessary. Reaping takes place in the case of the *kharīf* crops in about October or November. In the case of *jowār*, *bājra* and maize, the heads only are cut off, but in other cases the whole plant is taken.

Double-cropping.

This is practised wherever water is sufficient to admit of irrigation. Poppy, barley, wheat and garden crops are those

generally sown as a second crop after *jowār* or maize. The area sown is about 2,500 acres.

Rotation. This is not very systematically practised though the cultivator is well aware of the exhausting nature of some crops, and the recuperative power of others. The commonest series are *jowār*, *arhar*, and *urad* with wheat and cotton, the series varying with local conditions such as manuring and the supply of water, etc.

Mixed sowings. The cultivator is very fond of mixed sowings as they protect him against vicissitudes of the season. Rice is sown with *jowār*, *jowār* with *arhar* and gram with barley or even wheat. Another consideration is the double-crop which can thus be obtained from one ploughing. The area thus sown is about 800 acres.

Manures. Manure is little used except in fields near villages and then only on irrigable land. Village sweepings, cow dung and the dung of sheep and goats are used.

Pests. The chief pests are deer, insects, white ants, locusts, rats and weevils among animals, and blight and weeds among growths. The insects include flies, borers and caterpillars which often do considerable damage, borers especially attacking sugarcane ; rats always appear after a year of deficient rainfall, while *kāns* grass (*Imperata spontanea*) at times entirely absorbs large areas, particularly if they have been left fallow for sometime.

Implements. The most important implements of the cultivator are the plough or *hal*, the *patelāh*, *bakkhar*, or harrow and the *khurpa* or hoe. The *nārī* or seed drill, *hansia* or sickle, *kudāra*, and *phāora*, or pickaxe spade, may also be mentioned.

Crops. Area sown (Table X). The area sown at the *kharīf* and *rabi* amounts in normal years to 287,800 acres, the chief crops being *kodon* covering 1,100 acres, *jowār* 65,500, *bājra* 9,900, rice 2,300, wheat 82,100 and gram 74,300.

Kharīf crops. The crops sown in the autumn are *jundī*, *jowār* (*Sorghum vulgare*), *bājra* (*Pencillaria spicata*), *urad* (*Phaseolus radiatus*), *arhar* (*Cajanus indicus*), *kodon* (*Paspalum stoloniferum*), *mūng* (*Phaseolus mungo*), *sāmān* (*Panicum frumentaceum*), *kutkī* (*P. miliare*), *rāli* (*P. miliaceum*), *tilī* (*Sesamum indicum*), *makai* or maize (*Zea mays*) and *kurathī* (*Doliches unifloros*).

Rabi crops. The chief spring crops are *gehūn* or wheat (*Triticum aestivum*), *chana* or gram (*Cicer arietinum*), barley (*Hordeum vulgare*), *masūr* (*Ervum lens*).

Oil-seeds. *Tilī* (*Sesamum indicum*), *alsi* or linseed (*Linum usitatissimum*), *sarson* (*Brassica campestris*) and *suān* (*Eruca sativa*) are the commonest.

Fibres. The only important fibre is *kapās* or cotton (*Gosspium indicum*) which covers about 52,400 acres. A little *amāri* or *pātsan*, Deccan hemp (*Hibiscus cannabinus*), is also sown.

Drugs.

Poppy is sown to an insignificant extent over about 100 acres, and hemp for *gānja* and *bhāng* over a very small area.

Garden produce.

The ordinary vegetables sown are potatoes, radishes, garlic, onions, *zīra (Cummin)*, *dhania (Coriander)*, many kinds of gourds, carrots, brinjals *(Solanum melongena)* and numerous native plants.

Sugarcane called *barai* and *pān* or betel *(Piper betel)*, though strictly not garden products, are always sown close to villages on garden land.

Fruit trees include custard-apple, mango, pomegranate, plantain, orange, *jāmun*, jack fruit and other plants.

Progress.

The only new machine introduced is the roller sugarcane mill, which is taking the place of the old stone press. No new varieties of seed have been introduced; a few kinds imported from outside did not give satisfactory results.

Irrigation.

The area irrigated amounts to 6,900 acres or about 2 per cent. of the total cultivated area.

Sources.

Tanks, wells and *nālas* are used as sources. The former are the most common, the water being led off by channels. From wells water is ordinarily raised by the Persian wheel.

Wells.

A well when bricked costs about Rs. 500, and a simple earthen well Rs. 100.

Canal.

The Betwā Canal traverses a part of the State, but is not used for irrigation.

Cattle (Table VII).

Though cattle are reared in most villages, no local breed is of special note.

Cattle fairs (Table XXVIII).

There are no cattle fairs of any special importance in the State.

Pasture grounds.

Pasture grounds are ample in a normal year. Every village has its pasture land, while soils which are useless for cultivation or are lying fallow always bear grass, and are used as pasture land or reserved for making hay. No difficulty is ever experienced as regards fodder either in an ordinary year or one of scarcity. Besides grass, *karbi* or dried *jowār* stalks are used for feeding cattle. The supply is usually in excess of local requirements, and a considerable quantity is sold.

Cattle diseases.

The commonest cattle disease is foot and mouth disease in which the hoofs become affected. The usual remedy resorted to in such cases is to stand the animal in the mud of a tank. Another common remedy is to describe a *jantra* (symbolical figure) for the prevention of the disease and exorcism of the evil eye. Incantation or the quoting of *mantras* is also used as a means of destroying germs; kerosine oil and tobacco and *bach* (aconite) are sometimes put into the ulcers. Other diseases are small-pox in which buttermilk and gram-flour are mixed together and given to the animal, or it is made to eat *ghī*;

bhonra in which the animal is seized with giddiness, falls down and dies; *girra*, when an animal remains in a standing position and is unable to move or use its limbs, in which case country liquor is given to it; *ilai kurāra*, which affects the tongue and is cured by cauterising the affected part with a red hot iron; and *tila* in which the animal coughs, and country liquor is given and powdered iron stone mixed with flour.

The agricultural population consists mainly of Kurmīs, Kāchhīs, Lodhīs and a few other castes. Agricultural population.

Takkāvi advances are freely granted to the cultivators for the construction of wells. Interest is charged at 12 per cent. per annum, the loans being re-payable in 5 years. Grain is also given for sowing and is re-paid on the *sawain* system, the amount lent plus ¼ being recovered at the harvest. Takkāvi.

Section II.—Wages and Prices.

(TABLES XIII AND XIV.)

Information on wages and prices is given in the tables. A slight rise has taken place in the districts of late years, in both wages and prices and a marked rise in Datiā town. Wages and Prices.

. For agricultural operations, wages are paid in kind, a man getting from 4 to 5 seers of grain a day.

The material condition of the people is, generally speaking, good. Those employed in offices are less well off than the agriculturist who in normal years is fairly well-to-do. Material condition.

Section III.—Forests.

(TABLE IX.)

There is no real forest in the State though a considerable area lies under scrub jungle. These jungles are divided into two classes, *bara* or principal, and *chhota* or subordinate. The first class is subdivided into two kinds, *viz.*, open and preserved. In the case of *bara* jungle no grass or wood can be cut without permission. In *chhota* jungle cattle are allowed to graze, but no wood is allowed to be cut. A small duty is levied from people who collect dry wood and sell it. In the famine year a reduction was made in the tax. Classification.

The State forest officer is in immediate charge. He is assisted by *nākādārs* who collect the dues and *banrakhs* or forest guards who patrol the reserved area. On certain occasions villagers are allowed wood, etc., free of dues; these occasions are those of marriages and a few other celebrations. In famine time the whole area is thrown open. The total revenue derived amounts to Rs. 10,000, and the expenditure to Rs. 4,000. A list of the commonest trees is appended. Control.

The following is the list of trees :—

Vernacular name.		*Botanical name.*
Achār	...	*Buchanania latifolia.*
Akol	...	*Alangium lamarckii.*
Am	...	*Mangifera indica.*
Amaltās	...	*Cassia fistula.*
Aonla	...	*Phyllanthus emblica.*
Bakaina	...	*Melia azedarach.*
Bahera	...	*Terminalia belerica.*
Bambūl	...	*Acacia arabica.*
Bāns	...	*Bambusa arundinacea Dendrocalamus strictus.*
Barhat	...	*Atrocarpus lakoocha.*
Bel	...	*Aegle marmelos.*
Beri	...	*Zizyphus jujuba.*
Bījo	...	*Pterocarpus marsupium.*
Chhiula	...	*Butea frondosa.*
Dhawa	...	*Anogeissus latifolia.*
Ghont	...	*Zizyphus xylopera.*
Gunja	...	*Abrus precatorius.*
Hardū	...	*Adina cardifolia.*
Harsingār	...	*Nyctanthes arbortristis.*
Imlī	...	*Tamarindus indica,*
Jāmun	...	*Eugenia jambolana.*
Kaima	...	*Ficus infectoria.*
Kaitha	...	*Feronia elephantum.*
Karadi	...	*Sterculia urens.*
Karār	...	*Bauhinea purpurea and variegata.*
Karaunda	...	*Carissa carandas.*
Kāwa	...	*Terminalia arjuna.*
Khajūr	...	*Phœnix sylvestrio.*
Kher	...	*Acacia catechu.*
Khinni	...	*Mimusops hexandra.*
Kosam	...	*Schleichera trijuga.*
Kumera	...	*Gmelina arborea.*
Labheda	...	*Cordia myxa.*
Mahuā	...	*Bassia latifolia.*
Makor	...	*Zizyphus œnoplia.*
Maursiri	...	*Mimusops elengi.*
Mawali	...	*Spathobolus roxburghii.*
Nīm	...	*Melia azadirachta.*
Pīpal	...	*Ficus riligiosa.*
Rāmphal	...	*Anona reticulata.*
Reonja	...	*Acacia leucophlea.*
Sāgaun	...	*Tectona grandis.*

Vernacular name.		*Botanical name.*
Saimara	...	*Bombax malabaricum.*
Salaiya	...	*Boswellia serrata.*
Sejo	...	*Lagerstroemia parviflora.*
Shīsham	...	*Dalbergia sissu.*
Siras	...	*Albizzia lebek.*
Sītāphal	...	*Anona squamosa.*
Tendū	...	*Diospyros tomentosa.*
Tuna	...	*Cedrela toona.*
Umar	...	*Ficus glomerata.*

Section IV.—Mines and Minerals.

(TABLE XII.)

No minerals exist in the State except salt and saltpetre, and some sand-stone which is quarried for building purpose at Seondha. The output of salt is limited to about 18,400 maunds, and of saltpetre to 4,000 maunds by the agreement of 1879. The salt is of a coarse kind and given to cattle, while the saltpetre is sold chiefly for making fireworks. Salt and Saltpetre.

Section V.—Arts and Manufactures.

A little opium is manufactured in Datiā town from locally grown poppy. Opium.

Nothing else, except the rough country cloth and blankets made in villages, is produced. At one time swords were a speciality, but this industry has now decayed. Cloth.

Section VI.—Commerce and Trade.

Commerce and trade are not very highly developed as yet though the opening of the railway has done much to expand it. General.

The chief exports are grain, *tilī*, cotton, sugar, *gur* and a little opium. Exports.

These consist of piece-goods, grain, leather and hides, kerosine oil, salt and metal articles. Imports.

Trade is carried on mainly with Jhānsi, Agra, Cawnpore and Delhi. The capital is the only really important centre of trade though all large villages have markets. Markets.

The merchants are mostly Baniās of the Agarwāl class. About four capitalists have capital of 15,000, the same number of 75,000 and one of 1·5 lakh. The mediums of exchange are the rupee and *hundīs*, currency notes are little used and are unpopular. Mechanism.

The principal route is the railway and by carting to Jhānsi, 16 miles distant by metalled road; goods can be sent direct to Delhi, Agra, Cawnpore and other places. Routes.

WEIGHTS AND MEASURES. Precious stones and metals.

Precious stones and metals are weighed by the *rattī*, the highest weight being the *tanka*.

1 *Rattī* = 20 *Biswa*.
1 *Biswa* = 1 *Alsi* (grain of linseed).

In the case of precious stones, also 1 *gaungachi* (*rattī*)=8 *dhāni* (rice grain) and 8 *gaungachi* = 1 *māsha*. In the case of silver and gold the *tola* (= 1 British rupee) is now commonly taken as the standard.

Material substances avoirdupois.

General articles are weighed by the *seer* and *maund*, the lowest measure is the ½ *chhatāk* which is equal to 2 *Bālāshāhī* pice or 14 *māshas* in weight.

16 *chhatāks* (64 *Bālāshāhī* pice) = 1 *seer*, 40 *seers* = 1 *maund*.

Capacity.

In villages the measure called *varaiya* and pice are more used. They are made of wood or brass and are used with grain.

1 *Pice* = 6¼ *Seers*.
1 *Varaiya* = $\frac{1}{10}$ of a pice.
1 *Panseri* = ¼ *Varaiya*, 5 *seers*.

Oil and *ghī* are measured in vessels of two kinds, the *pakka* and *kachcha*, the latter being used in villages. The measures are made of brass and pottery. A *pakka* seer is equal to 30 *takkas* (60 *Gajāshāhī* pice and a *kachcha* seer is equal to 20 *takkas*, *i. e.*, 40 pice *Gajāshāhī*). Liquor is sold by the bottle.

Length.

The *gaj* or yard of 38 inches is generally used in piece-goods, and one of 39 inches in measuring land, masonry work, etc.

A chain is used in surveying fields; the *bīgha* (1·96 acre) being the standard.

Official year.

The official year lasts from 1st July to 30th June; the people use the Vikram Samvat commencing on *Chait Sudī* 1st.

Section VII.—Means of Communication.

Railways.

The Midland Section of the Great Indian Peninsula Railway passes for 21 miles through the State with stations at Datiā and Sonāgir. The opening of this line in 1881 at once had a marked effect on the commerce of the State, and in years of scarcity and famine has proved of incalculable benefit.

Roads (Table XV).

The total mileage of metalled road in the State is 66. The first road opened was the Jhānsi-Gwalior, of which the 36 miles lie in the State; it was constructed by the Darbār in 1855, and afterwards taken over by the British Government; other metalled roads are those to Baronī (4 miles), to Unao(10) and to Jhānsi (16).

Conveyances.

Except in Datiā town springed carts are not often used.

Post and Telegraph (Table XXIX)

An Imperial combined post and telegraph office has been opened in Datiā town, branch offices at Seondha and Sonāgir. A State post office system is also working. This system was

established in 1893. Before that, all letters were sent from the British post office to the nearest *thāna* or *tahsīl* office. Three postal lines run from Datiā to Nadigaon (56 miles), Kamad (16) and Ronija (14). Ten village offices have been opened besides the headquarter offices. About 2,000 State letters and 2,500 from British offices are carried yearly. The stamps used are local, bearing the effigy of the god Ganesh and the value in Hindī. The revenue from this source falls short of the expenditure as a rule.

Ferries.

Eight ferries are maintained on the Sind river at Choraghāt, Sunāri (25° 50′ N., 78° 29′ E.), Uchād (25° 53′ N., 78° 30′ E.), Lānch (25° 55′ N., 78° 33′ E.), Kanjoli (26° 0′ N., 78° 41′ E.), Berchha (26° 6′ N., 78° 45′ E.), Bedarghāt and Kanharghāt. At Nadigaon the Pahūj is crossed by a ferry.

Section VIII.—Famine.

(TABLE XXX.)

Famine or scarcity attacked the State in 1812, 1837, 1877, 1897 and 1905.

Famine of 1896-97.

The most serious famine was that of 1897, in which the whole population suffered very severely. Relief works were opened, and charitable aid given to all who needed it. No difficulty was experienced in obtaining grain, but it was not always easy to reach those who were suffering. The cost to the State was about 7 lakhs.

CHAPTER III.

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

Chief.

The Chief is the supreme authority in the State, all final appeals and references being made to him in the office of *Ijlās khās*.

Dīwān.

The principal executive officer is the *dīwān* who acts by delegation of power from the Chief. He supervises the general working of all departments of the administration. He also exercises judicial powers.

Departments.

The principal departments are the Darbār or final office of reference, the Judicial, *Shikkdāri* or Revenue, Treasury and Accounts, Forest, Police and Jails, Public Works, Educational and Medical.

Official Language.

The official languages of the State are Hindī and Urdu, accounts and all revenue records are kept in Hindī, while orders are issued in Urdu.

Administrative divisions.

The State is divided into four *tahsīls* with headquarters at Datiā, Indargarh, Nadigaon and Seondha. Each *tahsīl* is in charge of a *tahsīldār*, who is the chief revenue officer and a magistrate. He is assisted by a *kānungo*, *siāhnavīs* or accountant and clerks.

Village Autonomy.

The *nambardār* is the principal village official. When there are several *nambardārs* in a village, one is always recognised as the head or *mukhia nambardār*. The *mukhia nambardār* is bound to assist the *patwārī* in collecting the revenue, and also settles all local disputes through the *panchāyat* of which he is the leading member. The *patwārī* is a State official who maintains the village records and accounts, and collects and forwards the revenue to the *tahsīldār*. Other members of the village community are the *chaukīdār* or watchman, the Balāhar who acts as messenger, the Nāi or barber, Chamār or leather worker, Lohār or blacksmith, Kumhār or potter, etc. These men are all paid for their services either by grants of revenue-free land or a share of the village grain at each harvest or in some cases both.

Section II.—Law and Justice.

(TABLES XVI AND XVII.)

Legislation and Codes.

There is no legislative officer. The *dīwan* in consultation with the Chief issues such local regulations as may from time to time appear necessary. In criminal cases the Indian Penal Code is followed generally, but in civil suits the old *panchāyat*

system is largely used, while the courts decide cases in accordance with local custom.

Civil.

The lowest civil courts are those of the *tahsīldārs* who are empowered to hear suits of which the subject matter does not exceed Rs. 100 in value, the *munsif* at Datiā hearing suits up to Rs. 5,000, and the *munsif* at Seondha up to Rs. 1,000. The *dīwān* hears cases beyond the powers of the Datiā and Seondha *munsifs* and all appeals. Final appeals are preferred to the Chief. The Seondha court deals with cases in that *tahsīl* and in Nadigaon.

Criminal.

The Datiā magistrate hears cases for the *thānas* of Unao, Pādri, Ronija, Indargarh and Datiā town. He can award imprisonment up to 6 months and Rs. 50 in fines. The Seondha court hears cases for the Nadigaon, Tharait and Seondha *thānas*. Fines up to Rs. 25 can be levied, and 3 months' imprisonment awarded by this court. The magistrate at Baronī deals with cases for that *thāna*. Appeals lie to the *dīwān* and final appeals to the Chief. Heinous cases are tried by the *dīwān*, and the decision submitted to the Chief for confirmation.

Revenue court.

The *shikkdār* is the chief revenue officer and deals with revenue cases, appeals from him lying to the Darbār.

High Court, *Ijlās khās*.

The Chief is High Court, all final appeals from the *dīwān* lying to him in both civil and criminal cases, while all sentences of death and transportation for life require his confirmation. No appeal lies from the decision of the Chief.

Establishment, revenue and cost.

The judicial establishment costs about 14,000 a year. Fees are charged in civil suits at the rate of 7¼ per cent. on the value of the property, the realisations amounting to about Rs. 18,000.

Section III.—Finance.
(TABLES XVIII AND XIX.)

The State accounts are audited by the treasury official to whom the revenue collections are sent by the *tahsīldārs* ; the village accounts are made up by the *patwārīs* and submitted to the *tahsīl* office.

Sources of Revenue and Expenditure.

The total normal revenue of the State in 1902-03 was 5·5 lakhs, of which 4·8 lakhs or 8·6 per cent. are derived from land revenue. Opium, of which a small quantity is manufactured, pays a duty of Re. 1-2-0 per seer and together with other excisable articles brings in Rs. 21,500 a year. A yearly sum of Rs. 10,000 is received from the British Government in compensation for salt dues formerly levied. The principal heads of expenditure are 2·3 lakhs on general administration including Chief's establishment, Rs. 64,000 on the Public Works Department; a payment of Rs. 9,500 yearly is made to Sindhia for the Nadigaon *tahsīl*. Assignments of land to *jāgīrdārs* for the

up-keep of feudal levies amount to about 4 lakhs, making the total gross income of the State 9·6 lakhs.

Coinage.

Up to 1903 the local *Rājāshāhī* rupee of 9 *māshas*, 7 *rattīs*, in weight coined at Datiā was the chief currency, while the Orchhā rupee *Gajāshāhī*, *Bālāshāhī*, *Gwalior* issues and others also circulated. The conversion was effected at a premium of Rs. 6-4-0 per cent. on the *Bālāshāhī*, of 16 on the *Gajāshāhī* mainly current in the Indargarh *tahsīl*, the *Nānāshāhī* at 15, and the local *Rājāshāhī* at 25 to 34.

Section IV.—Land Revenue.

(TABLE XX.)

Collection.

In early days the *tahsīls* and villages were given out on farm to *ijāradārs*, practically no control being exercised by the Darbār, so long as the contract price was regularly paid on.

The cultivators are granted yearly leases or *pattas*, which fix the demand for that year. The amount is paid in by them to the *tahsīl* in two instalments, on *Aghan* (November) *Sudī* 15th and *Chait* (March) *Sudī* 15th.

In *zamindāri* holdings the revenue till lately was often paid to the *zamindār* in kind, the share given to the cultivator being usually ⅓. In these cases the value of the standing crop was appraised by eye, a system called *dharot*. This was always a private arrangement between the *zamindār* and the cultivator as the State does not receive revenue in kind.

Suspensions and remissions are freely given in bad years.

Rates.

The rates for the principal classes of soil are for *mauta* soil in Datiā *tahsīl* Rs. 2-7-0 per *bīgha*, in Indargarh and Nadigaon Rs. 2-8-0, and in Seondha Rs. 2-6-0 ; for *kāwar* in Indargarh Rs. 2-5-0, in Datiā and Nadigaon Rs. 2-4-0, and in Seondha Rs. 2; for *parua* in Nadigaon and Seondha Re. 1-15-0, and elsewhere Re. 1-14-0.

Tenures.

The land is divided broadly into *khālsā* and alienated. In the former two classes of tenure exist; *zamindāri* and *royatwāri*. In the first case, a *zamindār* is responsible for the revenue demand of part of a village, a whole village, or even two or more villages ; in the second case, the cultivator deals directly with the *tahsīldār*. The *jāgīrdārs* hold under different terms, but all pay a certain sum to the Darbār, and are expected to attend the Chief with their retainers if called on to do so.

Section V.—Miscellaneous Revenue.

(TABLE XXI.)

Excise. Opium.

Very little poppy is cultivated, only about 100 acres being sown in Seondha *tahsīl*. The revenue derived amounts to about Rs. 200 a year.

Liquor is prepared from the *mahuā* (*Bassia latifolia*) flowers. The contract for distillation is sold separately for each village and town in the State. The revenue from this source is about Rs. 6,400. Liquor.

In lieu of the duty formerly levied on salt, the British Government makes a compensatory payment of Rs. 10,000 yearly. The production of local salt and saltpetre is limited by this agreement to double the amount placed after the name of each village in the schedules attached to the agreement of 1879; this amounts to about 18,000 maunds a year for salt, and 4,000 maunds for saltpetre. Salt.

From the sale of stamps about Rs. 17,400 are realised yearly, of which Rs. 10,500 are derived from judicial stamps. Stamps.

Section VI.—Public Works.

This department deals with the maintenance and repair of all roads and buildings and State irrigation works. The annual budget allotment is about Rs. 64,000.

Section VII.—Army.

(TABLE XXV.)

The State forces are composed of a regular and irregular force of 5,165 infantry and 925 cavalry exclusive of officers. Forces.

This includes the *Rājkumār Risāla*, formed of the sons of local *sardārs* and Thākurs. These number 172 men. The regular infantry number 240. The guns in the State are 124, of which 48 are serviceable.

Two brass cannon, known as the *Lātbaksh* or Lord's (Viceroy's) gift, were presented to Mahārājā Pārichhat by Lord Hastings in 1818.

The irregulars include the *bilaniyas* and *bārgirs*, who form the personal bodyguard of the Chief and are all hereditary servants; and the *khāsbardārs*, who act as palace guards. Irregulars.

The army costs 5 lakhs, including in this sum land grants as well as cash payments. It may be mentioned that in early days the Datiā army contained a considerable body of Gusāins.

The descendants of this community are still living in Datiā where their leader or *mahant* resides. Anūpgīr Himmat Bahādur, the famous Gusāin leader of the early 19th century, and the partner of Alī Bahādur, was a member of this community. These Gusāins rose to considerable power in the 18th century, when Nāru Shankar presented the *mahant* Rājendra with a *jāgīr* worth Rs. 10,000 near Moth. Anūpgīr was Rājendra's *chela* or disciple. Anūpgīr Himmat Bahādur succeeded Rājendra. He entered Shuja-ud-daula's service and fought against the British at Baxār. Later on, he joined Sindhia, but left his service in 1800 to unite with Alī Bahādur of Bānda in Gusāins.

the conquest of Bundelkhand. In 1803 he submitted and received a *jāgīr* worth Rs. 9·2 lakhs from the British Government. On his death in 1804, it was resumed, but pensions were given to members of his family. He used to command a force of over 20,000 men with 70 guns.

The *mahant* at Datiā is always installed personally by the Chief. At present no military duties are carried out by these people.

Section VIII.—Police and Jails.
(TABLES XXIV AND XXVI.)

Police. The police number 261 constables of all grades, under 1 *muntazim*, 6 inspectors and 7 sub-inspectors. They are distributed through 9 *thānas*. These are situated in Datiā town and at Unao, Pādri, Ronija, Baronī, Indargarh, Seondha, Tharait and Nadigaon.

Villages are watched by *chaukīdārs* who number 894. These men report cases to the nearest *thāna*.

Jails. Two jails have been established, a central jail at Datiā and a district jail at Seondha. *Darīs* and carpets are made at Datiā; prisoners are also employed in gardens and on roads.

Section IX.—Education.
(TABLE XXIII.)

A High School was opened in Datiā town in 1862 which teaches up to the Entrance Standard of the Allahābād University. Primary schools are located at Indargarh, Unao, Seondha and Nadigaon, in which Persian, Hindi, Urdu and Sanskrit are taught. The average attendance is 672 boys, and the cost about Rs. 3,000.

Section X.—Medical.
(TABLE XXVII.)

A hospital has been opened at Datiā in charge of a native doctor. Vaccination is becoming yearly more popular, 1,770 persons being protected in 1906-07.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

(TABLES I, III, VIII, X, XIII, XVIII, XIX, XX, XXIII AND XXIX.)

Datiā Tahsīl with Baronī.—This *tahsīl* lies round the chief town. It has an area of about 555 square miles. It is bounded on the north by the Indargarh *tahsīl*, on the east by the Jhānsi District, and on the south and west by Gwalior State.

No hills of any importance lie in this *tahsīl*, though the whole tract is traversed by low ridges of gneiss. It is watered by the Sind, Pahūj, Gora, Mahuar, Kesua, Tedhi, Gohāna and Gorī rivers. There are also several tanks of importance, the largest being those at Baronī and Agora. The history of the tract has been fully dealt with in the State account. In 1745 the Datiā Chief managed in a fight which occurred not far from the walls of the town to repulse Pilājī Gaikwār, whose nephew was killed while he himself was wounded. A local saying runs that

Datiā ki dāng men khair babūr,
Pilājī dhundai bhatīje ka mūnd.

The jungles of Datiā are full of khair and babūl ;
Here Pilājī sought for his nephew's head in vain.

The population, in 1901, was 99,326 persons; males 51,351, females 47,975, of whom Hindus formed 95 per cent.

The *tahsīl* contains 251 villages of which 16 are included in the Baronī *jāgīr*.

The prevailing soils are *mār* and *kāwar*. Of the total area 150,900 acres are cultivated, of which 4,800 acres are irrigated, 47,600 acres are culturable but uncultivated, and 97,700 are jungle.

The chief crops are wheat covering 51,800 acres, *jowār* and *mūng* 33,600, gram, *masūr* and linseed 30,200, *tillī* or *tilī*, *urad* and cotton 27,800, rice 2,000, *kodon*, *sāmān* and *kurathi* 500, *bājra* 400 acres and sugarcane 100.

The double-cropped area is 1,500 acres.

The main sources of irrigation are wells, of which there are 1,971 of all classes in the *tahsīl*. Water is usually lifted by means of the Persian wheel ; barley and *pissi* wheat are watered as well as sugarcane and garden crops. Of the jungle, one-fourth is open and the rest reserved ; the trees are not of great value.

Salt is made at 53 places and saltpetre at 9.

Fairs are held at Baronī on *Asādh Sudī* 15th, at Unao on *Chait Badī* 5th, at Rarua on *Phāgun Badī* 14th, and periodically, but on no fixed date at Sonāgir. Those at Unao and Sonāgir are religious fairs of the Hindus and Jains, respectively, and are attended by large numbers.

The *tahsīl* is traversed by the Midland Section of the Great Indian Peninsula Railway, with stations at Datiā and Sonāgir. The metalled roads from Jhānsi and Gwalior also run through it.

An Imperial post office combined with telegraph is located at Datiā with a branch office at Sonāgir ; and State offices at Ronija, Samai and Unao. The *tahsīl* is administered by a *tahsīldār* who resides at Datiā. He is the chief revenue officer, and a magistrate and civil judge; a magistrate at Baronī assists in criminal work. The total revenue of the *tahsīl* is Rs. 540,400, of which excise brings in Rs. 2,700, there being 51 shops for the sale of country liquor.

Indargarh Tahsīl.—This *tahsīl* lies to the north of the chief town having an area of about 99 square miles. It is bounded on the north by Gwalior and the Seondha *tahsīl*, and on the remaining sides by Gwalior.

There are no hills in this *tahsīl*, while the only rivers are the Sind and a small tributary.

Indargarh whence this place takes its name was originally known as Dardgaon. In 1758 Rājā Indrajīt seized the district from the Jāts, and built the fort which he called after his own name. When the *Chaurāsi-ilāka* was granted to Rājā Pārichhat it was incorporated in the Indargarh *tahsīl*. It appears in Mughal days to have been known as the Uchhād district, from the village of Uchhād then the headquarters.[1]

Population was, in 1901, 19,261 persons ; males 10,107, females 9,154, of whom Hindus formed 96 per cent.

The *tahsīl* contains 58 inhabited villages.

The prevailing classes of soil are *mār*, *khero* and *kāwar*. Of the total area 46,800 acres are under cultivation, 1,300 being irrigated, and 200 double-cropped. Of the crops *jowār* and *mūng* occupy 13,900 acres, wheat 14,300, gram and *alsi* or *arsī* 10,900, *tilī* and *urad* with cotton 8,300, *sāmān*, *phikār*, *kurathi*, etc., 200, *bājra* 100, sugarcane 49.

The chief sources of irrigation are wells, of which there are 472 ; *pissi*, sugarcane and vegetables are watered. Some jungle is situated along the Sind, of which about one-fourth is reserved. No valuable trees grow in it. Salt is manufactured at 5, and saltpetre at 20 villages. Three fairs are held at Indargarh, Uchhād and Khadava. No railway or metalled roads traverse the *tahsīl*, goods being carried by country tracts to Sonāgir station in the Datiā *tahsīl*.

1. Perhaps Ruchhadeh *mahal* of Irich *sarkār* given in the *Ain-i-Akbari*.

A State branch post office is located at Indargarh.

The *tahsīldār* in charge resides at Indargarh; he is the chief revenue official.

The revenue of the *tahsīl* amounts to Rs. 1,03,600; excise realises only Rs. 112 per annum from 13 liquor shops.

Nadigaon Tahsīl.—An isolated *tahsīl* lying between 26°4' and 26° 8' N., and 79° 1' and 79° 7' E., in the north of the State, with an area of 52 square miles. It is bounded on the north-east and south by the Jālaun District, and on the west by Gwalior.

No hills are met with in this *tahsīl*. The Pahūj, Miraja, Karsad, Bilāri and Luhand are the important streams. Nadigaon or "the village on the river" is traditionally supposed to be of great age. Another popular name is Pandor, said to be a contraction of Pāndava-karār. This spot was the scene, according to local tradition, of the story given in the Mahābhārata in which Rājā Duryodhana tried to destroy the Pāndava brothers by entrapping them in the *Lākshāgriha*, [1] or house of *lac*, which was to be set on fire as soon as they were inside. In remembrance of this event a religious fair is held at a spot on the river bank on the *Bhīmsenī Ekādashī* or *Jeth Sudī* 11th.

Population was (1901) 13,830 persons; males 7,258, females 6,572, of whom 97 per cent. were Hindus. The *tahsīl* contains 72 villages, of which, however, 22 are at present deserted. The prevailing soil is *parua*. The total cultivated area is 20,400 acres, of which 100 are irrigated; the uncultivated but culturable area amounts to 600, and forest and waste land to 12,000.

Of the crops, linseed and gram cover 6,700 acres, *jowār* and *mūng* 2,900, wheat 7,900, *bājra* 1,900, *tillī*, *urad* and cotton 12,600, and *sāmān* and *phikār* 100; no poppy or sugarcane is sown. The double-cropped area is 100. Irrigation is effected from wells mainly, of which there are 99. The Betwā Canal passes through the *tahsīl*, but no use is made of its water.

A religious fair is held at Nadigaon on *Kārtik Sudī* 2nd called the Guraiya Devī *mela*, and another at Lohai village on *Chait Sudī* 8th.

No railway or metalled road crosses the *tahsīl*, goods being carried by country track to the stations of Ait and Kūnch on the Jhānsi-Cawnpore Section of the Great Indian Peninsula Railway.

A *tahsīldār* is in charge who resides at Nadigaon. The revenue of the *tahsīl* is Rs. 65,900, of which Rs. 330 are derived from the liquor shop at Nadigaon.

This *tahsīl* was seized by the Marāthās in the 18th century and the Datiā Darbār pay 15,000 *Nānāshāhī* rupees (about

1. Lahār in Gwalior is said to take its name from the same story, being contraction of *Lākshāgriha*.

Rs. 9,500) a year to Sindhia through the British Government on account of this *tahsīl*.

Seondha Tahsīl.—This *tahsīl* lies to the north-east of Datiā between 25° 55′ and 26° 18′ N., and 78° 38′ and 78° 53′ E., having an area of 205 square miles. It is isolated from the rest of the State by intervening portions of the states of Gwalior and Indore, the former bounding it on the north-east and west, while the isolated *pargana* of Alampur in Indore lies on the south.

A low range of sandstone hills covered with jungle lies to the west of the headquarter town. The rivers in the *tahsīl* are the Sind, which flows past Seondha, and the Borwāho.

Seondha takes its name, it is said, from its position on the bank of the Sind ; it is also known locally as Prithvīnagar from its founder. It was in Mughal days included in the Akbarābād (Agra) *sūbah*. The Seondha fort is called Kanhargarh.

Population, in 1901, was 41,342 persons ; males 21,634, females 19,708, of whom 95 per cent. were Hindus. The *tahsīl* contains 136 villages, of which 16 are at present deserted.

The prevailing soil is *parua*. The total cultivated area is 69,800 acres, of which 700 are irrigated; 8,200 are culturable but not under cultivation, and 53,400 are forest.

Of crops, gram and linseed occupy 26,500 acres, *jowār* and *mūng* 15,100, wheat 8,100, *tillī*, cotton and *urad* 3,700, *bājra*, *phikār* and *kurathi*, etc., 7,500, rice 300, poppy 100, betel 2. The double-cropped area amounts to 700 acres.

The main sources of irrigation are wells, of which there are 693 of all classes.

The jungle on the Seondha hills is the best in the State. No railway or metalled road traverses the *tahsīl*, goods being carried to Datiā station, 18 miles distant by country tracks.

An Imperial post office has been located here and a State sub-post office at the headquarters, with a branch office at Tharait.

The *tahsīldār* in charge is the chief revenue officer. A superior court of jurisdiction is situated here, dealing with cases which are beyond the powers of the *tahsīldār*.

The revenue of the *tahsīl* amounts to Rs. 2,36,100 of which Rs. 720 derived from 18 liquor shops, 1 at headquarters and 17 in the villages.

GAZETTEER.

Baronī, *tahsīl* Datiā :—An important village situated in 25° 41′ N., and 78° 24′ E., about 4 miles north-east of Datiā town. It is the residence of the Baronī Thākurs, who are the nearest kinsmen of the Datiā family. These Thākurs are descended from Chhatarsāl, a son of Mahārājā Subhakaran. Population 1901, 3,414 persons ; males 1,787, females 1,627 ; occupied houses 691.

Datiā Town, *tahsīl* Datiā :—The chief town of the State is situated 980 feet above sea-level in latitude 25° 41′ north, and longitude 78° 30′ east. It stands on the Great Indian Peninsula Railway 718 miles from Bombay, and also on the Jhānsi-Gwalior high road, 16 miles from the former place.

Datiā is popularly supposed to take its name from that of Danta Vakra, the Dānava king of Karusha, who opposed and was killed by Krishna, the place being called *Danta-nagara*. It was then only a small village situated in the *kasba* of Shāhjahānpura (now Bauhara village) in the Bhānder *mahal* of the Irich *sarkār* of Agra *sūbah*. Under Bīr Singh Dev of Orchhā it became a place of importance, while the present town known locally as Dalīpnagar was founded by Dalpat Rao and called after his *rāshi* name. The town wall was erected in Rājā Pārichhat's day. It is pierced by four gates, the northern or Richhāra *darwāza*, north-eastern or Bhānderi, the eastern or Jhānsi, and the western or Chungarh *darwāza*, also called the Lashkar *darwāza*.

The town is, as usual, divided into wards called after the class of the community which inhabits each.

The only buildings of importance are the palaces of Bīr Singh Dev and Subhakaran, and several cenotaphs of members of the ruling family.

On one of the low hills over which the town is built, stands the magnificent palace of Bīr Singh Dev, the massive pile towering above the town at its feet. This palace is one of the finest examples of domestic architecture in India. It is built in the form of a square, the monotony being relieved by four octagonal towers, one at each corner, and string courses of stone lattice work defining the five stories. The summit is ornamented by numerous graceful *chhatrīs* crowned with ribbed domes, while many of the ceilings in its chambers are finely carved. The southern facade looks over a large lake of which the waters are held up by stone retaining walls. The palace of Subhakaran which lies to the west is a handsome structure, but cannot be compared with the older building.

Many substantial houses belonging to State *sardārs* stand in the town; they are built of local stone.

In December 1835 Colonel Sleeman visited the old palace and inquired why it was not used, the Mahārājā's servants replied, "No prince in these degenerate days could muster a family and court worthy of such a palace, the family and court of the largest of them would, within the walls of such a building, feel as if they were in a desert. Such palaces were made for princes of the older times, who were quite different beings from those of the present day. The noble palaces and temples which you see around

you, Sir, mouldering in ruins, were built by princes who had beaten emperors in battle, and whose spirits still hover over and protect the place. Several times under the late disorders, which preceded your paramount rule in Hindustan, when hostile forces assembled around us, and threatened our capital with destruction, lights and elephants innumerable were seen from the tops of those battlements, passing and re-passing under the walls, ready to defend them had the enemy attempted an assault, and everybody knew that they were the spirits of men like Bīr Singh Dev and Hardaul Lala that had come to our aid and we never lost confidence."[1]

Population was 1881, 28,346; 1891, 27,566; 1901, 24,071 persons; males 12,283, females 11,788. This shows a decrease of 12 per cent. since 1891. Classified by religions Hindus number 19,901 or 83 per cent., Musalmāns 4,166 or 17 per cent.

The arts and manufactures and conditions of trade have been already dealt with in the body of the account. An Imperial post and telegraph office and State post office are situated in the town, also a guest-house, a dâk bungalow, a hospital, a jail, a school, a *sadāvart* or institution for the distribution of public charity and several *sarāis*.

A Municipal Committee deals with sanitation, lighting, etc., in the town. A police force of 261 men keep watch and ward being distributed through 8 outposts.

Indargarh, *tahsīl* Indargarh :—Headquarters of the *tahsīl* situated in 25° 55′ N., and 78° 36′ E., about 14 miles from Datiā town. It is said to have been known originally as Dardgaon. It lies 16 miles north of Datiā town.

Population (1901) was 1,819 persons; males 997, females 822, of whom 1,560 or 85 per cent. been Hindus.

The importance of Indargarh only dates from its occupation by Indrajīt in 1758.

Nadigaon, *tahsīl* Nadigaon :—Headquarters of the *tahsīl* of the same name situated in 26° 7′ N., and 79° 4′ E., 40 miles north of Datiā and 10 miles by country track from Kūnch station on the Great Indian Peninsula Railway.

The early name of this place was Pānder, by which it was known in Mughal days when it was the headquarters of a *mahal* in the *sarkār* of Irich in the *sūbah* of Agra.

The place has declined of late years owing to its isolation from roads and railways, and an industry in the manufacture of *razais*, which formerly flourished here, has died out.

Population was 1881, 5,475; 1891, 5,078; 1901, 4,443 persons; males 2,255, females 2,188, living in 829 houses. Hindus numbered 4,163 or 96 per cent., and Musalmāns 280. Besides

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1. Sleeman's *Rambles and Recollections*, I, 281, 288.

the *tahsīl* and *nāzim's* offices, a fort, a school, an Imperial and a State post office and *thāna* are situated in the town. A police force of 41 men keeps watch and ward.

Seondha, *tahsīl* Seondha :—Headquarters of the *tahsīl* lying on the banks of the Sind river whence it takes its name, in latitude 26° 9' north and longitude 78° 49' east. It is 22 miles by unmetalled track from Kūnch station. Seondha is certainly an old town as the remains of the earlier settlement can be traced close to the present town. It has been suggested as the Sarua fort taken by Mahmūd of Ghazni in 1018 when in pursuit of Chand Rai.[1]

In 1801 the fight described in the historical portion took place beneath its walls.

Population was (1881) 7,988; (1891) 6,409; (1901) 5,542; males 2,767, females 2,775 ; living in 1,160 houses. The population numbered 4,926 or 88 per cent. Hindus, 13 Jains and 603 or 11 per cent. Musalmāns.

A *tahsīldār* and *nāzim* are stationed here, and a school, Imperial and State post offices and a police station are located in the town, as well as the district offices.

Sonāgir, *tahsīl* Datiā :—Five miles from the town of Datiā at latitude 25° 43' N., and longitude 78° 30' E., lies the sacred Jain hill of Sonāgir, "The hill of rest." It consists of a small ridge of gneiss on the summit and slopes of which over a hundred Jain temples have been erected.

Seen from a distance the hill presents a picturesque appearance, with its numerous shrines perched amid great crags of granitic rock, but closer examination leads to disillusion. The structures are all of the degraded modern type, none, as they stand, dating back to later than the end of the 17th century. They are all built of brick with inelegant stuccoed white rectangular bodies, bulbous ribbed Muhammadan domes, and pine-cone spires, the doors and windows ornamented with the foliated Muhammadan arch and curved Bengali eave and roof. They lack entirely the purity and homogeneity of older temples and are disappointing. A fair is held here in *Phāgun* (February-March) when Jains from all parts of India come on pilgrimage.

Unao or Baramjū, *tahsīl* Datiā :—A village situated in 25° 35' N., and 78° 38' E., on the Pahūj about 10 miles from Datiā and 6 from Jhānsi. It is well-known for its temple to the Sun as Brāhmanya Dev *(Baramjū)* to which people from surrounding country flock to the number of 20 to 25 thousand on certain festivals. Population (1901) 2,276 persons ; males 1,179, females 1,097; occupied houses 372.

1. E. M. H., II, 459.

The temple faces due east and stands some fifteen paces from the river Pahūj which flows before it. Inside the temple is a piece of stone representing the sun. It is of circular form, about six inches in diameter. On the edge are engraved twenty-one triangles representing twenty-one phases of the sun. The stone stands on a brick platform covered with brass plates. There is a protective brass cover or *gilhāf* which is ordinarily kept in a separate room, but which when large crowds of people come to visit the temple is used to cover over and protect the stone.

Sunday is the special day on which it is worshipped, and *Māgh* the particular month. Fairs are held on the *Basant Panchamī* (*Māgh Sudī* 5th) and *Rang Panchamī (Chait Badī* 5th) when it is visited by immense crowds.

The worshipper first washes in the Pahūj and then, taking a *lota* of the river water, sweets, flowers, money, etc., as offerings, comes, still in his wet *dhotī*, to the temple and offers them. Rich people besides this feed Brāhmans, and offer a crest (*kalasa*) made of brass or gold. A winnowing basket or *chhāj* is offered by people who are suffering from the skin disease called *Chhājan*. The blind, childless and lepers especially resort here for relief. The belief in the power to cure skin diseases, possessed by the deity of this temple, is especially strong.

The priests are Jajhotia Brāhmans who came originally from the village of Kachera near Jhānsi.

The tale regarding this temple runs thus :—

There was formerly in Baramjū a Kāchhī who was very rich and owned an immense number of cattle. These cattle used to graze near the river. Once, at a certain spot on the banks, it was found that the cows gave milk without being milked. The Kāchhī on hearing this went to the spot and prayed that if it was the resting place of any deity that deity should manifest himself. The god appeared and he was told that he must search for an image. This he did, found the image (that now in the temple), and set it up.

A Jajhotia Brāhman came to officiate as priest, later on calling in his brothers. Some dissensions, however, arose between them regarding the duties and a Kāchhī was hired to do the menial work of sweeping out the shrine. The result has been that all offerings are now divided into ten portions, seven going to the Brāhmans, as there were originally seven brothers, and one to the family of the Kāchhī, while two are kept for the expenses of the temple. The present temple was erected by the late Mahārājā.

In Samvat 1901 (A. D. 1844) the temple was enlarged by Māma Sāhib Jādhav, then Sindhia's minister of the State.

TREATY concluded between RAO RAJAH PAREECHUT of DUTTEEAH and CAPTAIN BAILLIE, Political Agent of HIS EXCELLENCY GENERAL LAKE, Commander-in-Chief, etc., etc., etc., at KOONJUN GHAT, the 15th day of March 1804.

Whereas a firm Treaty of alliance and friendship subsists between the British Government and His Highness the Peishwa, and by a mutual agreement between these two powers, a portion of the province of Bundelcund has been ceded in perpetual sovereignty to the Hon'ble Company: and Whereas shortly after the arrival of the British army in Bundelcund Rao Rajah Pareechut Bahadoor, the ruler of Dutteeah, repaired to the British Standard, and was admitted among the number of the dependents of the British Government: Therefore, and with a view to the greater security and confidence of Rao Rajah Pareechut Bahadur, a Treaty, comprising the following Articles, is now concluded between the British Government and the said Rajah Pareechut Bahadoor.

ARTICLE 1.

Rajah Pareechut Bahadoor having professed his obedience and attachment to the British Government, and to that of His Highness the Peishwa, hereby engages to consider the friends of both Governments as his friends, and their enemies as his enemies: *that is to say*, he promises not to molest any Chief or State who shall be obedient to the British Government and to His Highness the Peishwa, and considering all such as may be rebellious or disaffected to those governments as his own enemies, he engages to give no protection in his country to such persons or their families, to hold no intercourse or correspondence of any nature with them, and to use every means in his power to seize and deliver them over to the Government against which they may offend.

ARTICLE 2.

If at any time a dispute arise between Rajah Pareechut Bahadoor, and any neighbouring State or Chieftain professing obedience to the British Government, the Rajah engages to communicate the grounds of such dispute to the British Government, that they may have an opportunity of investigating the matter in dispute, and of adjusting it to the mutual satisfaction of the parties, or of punishing the party who shall be refractory.

ARTICLE 3.

The ilaka of Bhandere and certain other mehals having been lately ceded by the British Government to the Rana of Gohud, the Rajah engages to abstain from all manner of interference

with the said ilaka and mehals ; and the Rajah further engages to live on terms of amity and friendship with all the neighbouring Chiefs who have professed their obedience and attachment to the British Government, and to avoid entering into quarrels with any of those Chiefs.

ARTICLE 4.

Whenever a detachment of British forces shall be employed in punishing the disaffected in the countries contiguous to the possessions of Rajah Pareechut Bahadoor, the Rajah engages to join the British forces with his army, and to assist in the accomplishment of their views, and if at any time a detachment of the British force shall march into the Rajah's territory for the purpose of quelling disturbances there, the whole expenses of such detachment shall be defrayed by the Rajah ; on the other hand, if the assistance of the Rajah's troops be at any time demanded for the purpose of quelling disturbances in the British territory, the expense of such troops shall be borne by the British Government.

ARTICLE 5.

Rajah Pareechut Bahadoor is in reality the commander of his own troops, but it is hereby agreed that on every occasion when they may be acting with the British forces, the general command of the whole shall be vested in the Commanding Officer of the British troops ; and in the event of peace being concluded due attention shall be paid to the interests of the Rajah.

ARTICLE 6.

The Rajah engages never to entertain in his service any British subject, or European of any nation or description whatever, without the consent of the British Government.

ARTICLE 7.

The ancestors of Rajah Pareechut Bahadoor having uniformly been treated with respect and distinction by the powers of Hindoostan and by His Highness the Peishwa, and having uniformly enjoyed the undisturbed possession of the territory now in the Rajah's occupation, the Rajah shall in like manner experience every degree of consideration and favour under the British Government, so long as he shall continue faithful and attached to its interests.

ARTICLE 8.

The territory which from ancient times has descended to Rajah Pareechut Bahadoor by inheritance is hereby confirmed

to the Rajah, and to his heirs and successors, and they shall never be molested in the enjoyment of the said territory by the British Government, nor by any of their allies.

ARTICLE 9.

If Rajah Ambajee Inglia at any time molest the possessions of the Rajah, the British Government shall interfere to prevent him.

ARTICLE 10.

Accusations of disaffection if adduced by any person against the Rajah, shall not be attended to by the British Government, unless the truth of them be proved. This Agreement, containing ten Articles, signed and sealed by Captain John Baillie and Rao Rajah Pareechut Bahadoor on the 15th of the month of March, corresponding with the 2nd of the month of Zelhij 1218 Hijeree, and the 4th Jeit Soodee 1861 Sumbat, at Koonjun Ghat, is delivered to Rao Rajah Pareechut Bahadoor, and another of the same date, tenor and contents signed and sealed by the parties on the same day, is delivered to Captain John Baillie. Whenever the ratification of this Agreement under the seal and signature of His Excellency General Lake, or of His Excellency the Most Noble the Marquis Wellesley, Governor-General, shall be delivered to Rajah Pareechut Bahadoor, the Rajah engages to return this Agreement.

SAMTHAR STATE.

ARMS OF THE SAMTHAR STATE.



Arms:—Murrey seme of wheat ears or; on a bend argent three pheons gules. *Crest:*—A stag's head erased proper. *Supporters:*—Black buck.

Motto:—*Dridh charan bhūvaran.* "The firm foot acquires territory."

Note.—The colour is that used by the Bundelās and given his State from its connection with them. The spear heads ude to the soldierly qualities of the rulers, the wheat to the land round the fort of Samthar.

GENEALOGICAL TREE OF THE SAMTHAR FAMILY.

Chandrabhān Bar-Gūjar.

- Daya Rām
  - Paras Rām
    - Naune Shāh
      - Madan Singh (1725-70)
        - Bishan Singh (1770-80)
        - Devī Singh (1780-1800)
          - Pahār Singh
          - Bijai Bahādur
          - I Ranjit Singh I (1800-15)
    - Sūrat Singh
    - Bhopāl Singh
  - Manju Singh
    - Umaid Singh
      - Hirde Shāh
        - II Ranjit Singh II (1815-27)
          - III Hindupat (1827-90)
            - IV Chhatar Singh (1890-96)
              - V Bir Singh Dev (1896-
              - Bikramājīt
              - Jagat Rāj
              - Raghubīr Singh
            - Arjun Singh *alias* Alī Bahādur
              - Raghurāj Singh
        - Other sons

CHAPTER I.

DESCRIPTIVE.

Section I.— Physical Aspects.

The Samthar State is one of the three treaty States of the Bundelkhand Political Charge in the Central India Agency, lying between latitude 25° 38′ and 26° 2′ N., and longitude 78° 48′ and 79° 11′ E. Situation.

The State which has an area of about 178 square miles is bounded on the north and east by the Jālaun District of the United Provinces, on the south by the Jhānsi District of the United Provinces, and on the west by the Gwalior State and the Jhānsi District. Area and Boundaries.

Two origins are given for the name; one from *samthal* or the flat country, referring to the level alluvial plain which forms the State, the other from Shamshergarh, a name still occasionally applied to the chief town. Origin of name.

The State lies entirely in the alluvial plain which conceals the northern end of the great tract of Bundelkhand gneiss. NATURAL DIVISIONS AND SCENERY.

A flat plain singularly devoid of interesting features, its scenery has nothing striking about it.

As a natural result there are no hills of any size. The only eminence of note being the Seora pahār, which is locally important as the site of the temple of Kapila Nāth, where a religious fair is held yearly on the second day of the dark half of the month *Chaitra* (March). The water of a spring at this spot is supposed when sprinkled on crops attacked by blight (*gerua*) to cause their recovery. HILLS.

The only rivers of importance are the Betwā and the Pahūj. The Betwā flows through State territory for ten miles and the Pahūj for eight. They are of no value for irrigation but afford a considerable area of fertile *kachhār* land in their beds, where crops and vegetables are grown. Unlike most Bundelkhand States, Samthar possesses no tanks. RIVERS.

Geologically the State presents little that is interesting, as the Bundelkhand gneiss which constitutes the principal rock in the neighbourhood is almost wholly concealed by Gangetic alluvium. GEOLOGY.[1]

The vegetation in waste land is composed of the classes characteristic of Central India species of *Zizyphus*, *Grewia*, BOTANY.[2]

1. By Mr. E. Vredenburg, *Geological Survey of India*.
2. By Lieut.-Colonel D. Prain, I. M. S., *Botanical Survey of India*.

Phyllanthus, Casearia, Carissa and *Woodfordia* being prominent among the shrubs ; among the leading trees are *Bombax malabaricum, Sterculia urens, Butea frondosa* and *Bauhinia variegate.* The herbaceous vegetation includes many *Leguminosae* and *Gramineae;* other families fairly represented are *Convolvulaceae Compositae, Boragineae Malvaceae.* Near villages occur mangoes, tamarinds, *mahuā* and palms.

FAUNA.

Animals are not common, there being no good forest or jungle to afford them cover and leopards are only seen occasionally, but small game is fairly plentiful.

Climate (Table I).

The State shares in the general conditions of Bundelkhand, experiencing greater extremes of heat and cold than the States in the high level tract of the Mālwā plateau.

Rainfall (Table II).

The average rainfall is 28 inches : a maximum of 42 having experienced in 1898 and a minimum of 22 in 1903.

Section II.— History.

(Genealogical Tree.)

Early 1700-1800. See Appendix A.

The ruling family of Samthar are of the Bar-Gūjar caste. The State only came into existence as an independent chiefship one generation before the establishment of British supremacy.

An attempt has been made by bards to date the independence of this State from early days, but investigation at once discloses that the claim has no foundations whatever. Until the time of Rājā Ranjīt Singh I, they were only big *zamindārs* and *jāgīr*-holders, nominally at least subordinate to the *Datiā* Chief.

They trace descent from Chandrabhān Bar-Gūjar who finally settled down as a *zamindār* in the districts north of Kūnch and Bhānder. He gradually increased his possessions and became a landholder of importance, and a local magnate.

On Chandrabhān's death his son, Daya Rām, inherited the estates, which passed to his son, Paras Rām. Paras Rām added considerably to his possessions. Old Orchhā records shew that Paras Rām lived at Parsonda (26° 1′ N., and 78° 52′ E.) village in Seondha *tahsīl* of Datiā. He left three sons, Naune Shāh, Sūrat Singh and Bhopāl Singh. Naune Shāh succeeded and may be considered as laying the foundations of future independence. On the death of Rājā Rām Chandra of Datiā in 1736 disputes arose as to the succession, and Indrajīt, the great-grandson of the late chief, appealed to Mahārājā Udot Singh of Orchhā. The Mahārājā supported his appeal and deputed a force under Naune Shāh Gūjar, Lāla Raghuvansi Kāyastha, and others to reinstate him. They advanced on Datiā and drove out the usurper, Raghunāth Singh. Those who had rendered such good

service were then rewarded and Naune Shāh received five villages in *jāgīr* and the title of Rājdhar. The grant of the title was commemorated by naming a bazar in Datiā town, the *Rājdhar-ka-bazar*, a name by which it is still known.[1] Naune Shāh's son Madan Singh (1725-70) rose to a position of importance and obtained the governorship of Samthar fort. He left two sons who shared the property. Bishan Singh the elder and his brother, Devī Singh, were instrumental in driving out Bahādurjū, son and successor of Prithī Singh, *jāgīrdār* of Seondha, who had attempted to throw off the suzerainty of Datiā.[2] Bishan Singh died childless and Devī Singh (1780-1800) inherited the estate. Devī Singh stood in high favour with the Datiā Chief, who conferred on him five villages as a reward, including that of Samthar.[3] The position of the family was considerably improved at this time and the weakening of the Datiā power caused by Marāthā invasion practically left the Samthar *Rais* to their own devices and paved the way to complete independence. Devī Singh left three sons, Pahār Singh, Bijai Bahādur, and Ranjīt Singh. The first two died early and Ranjīt Singh came into possession.

Ranjīt Singh I (1800-15).

Ranjīt Singh, who saw that the power of the State was certain to succumb to the Marāthās although he had already lost some territory in contests with them, finally made terms and received the formal title of Rājā from the Peshwā, and the Samthar State entered upon a separate existence independent of the Datiā Darbār. He died without an heir.

Ranjīt Singh II (1815-27).

An attempt was made by his widow to instal her brother-in-law but Ranjīt Singh, the eldest son of Hirde Shāh, a son of Umaid Singh, the grandson of Daya Rām, was chosen by the *sardārs* and placed on the *gaddi*. On the establishment of the British supremacy Ranjīt Singh requested to be taken under the protection of the British Government, and a treaty was signed with him in 1817, confirming him in the possession of the territory he then held.[4]

Hindūpat (1827-90).

Ranjīt Singh died in 1827 and was followed by his son, Hindūpat. In 1858 he became of unsound mind and was deprived of his powers, the administration being entrusted to his Rānī. In 1862 Chhatar Singh, Hindūpat's son, asserted his claim to rule which was admitted by the British Government. The *tahsīl* of Amargarh was then assigned for the maintenance of the ex-chief, his Rānī and an illegitimate son, Arjun Singh *alias* Alī Bahādur. In 1880 the Rānī died but the arrangement

1. Not given in State account, but is recorded in old Orchhā papers.
2. In old records of Orchhā.
3. The Samthar Darbār asserts its independence *ab initio* denying this grant. All facts, however, are in favour of this account.
4. Appendix B.

continued till 1883 when owing to the mismanagement of Arjun Singh the *tahsīl* was resumed, the detached village of Sāmī being assigned as a residence, a cash allowance being added. Hindūpat died in 1890 and Government, in consideration of the length of time that Chhatar Singh had actually been ruler, decided that no formal recognition of his position was necessary.

Chhatar Singh (1890-96).

Chhatar Singh was an able and energetic administrator, and effected many reforms in the various departments of the State. A *sanad* of adoption had been granted in 1862; in 1879 a salt convention was made by which the British Government undertook to pay Rs. 1,450 yearly in lieu of dues formerly levied on salt; in 1882 land was ceded for the Kathaund and Hamīrpur Canals and in 1884 for the Midland Section of the Great Indian Peninsula Railway. In 1870 he attended the *darbār* held at Agra during the visit of His Royal Highness the Duke of Edinburgh, in 1875 that held by His Royal Highness the Prince of Wales (now His Majesty King Edward VII), and in 1877 the Imperial Assemblage at Delhi, where he received the personal title of Mahārājā and was presented with a medal and banner. He died in 1896 leaving four sons, Bīr Singh Dev, Bikramājīt, Jagat Rāj and Raghubīr Singh.

Bīr Singh Dev (1896-

The present Chief succeeded on his father's death. In 1903 he attended the Delhi *darbār* and in 1905 was presented to Their Royal Highnesses the Prince and Princess of Wales at Indore. Alī Bahādur or Arjun Singh still resides at Sāmī village. The Chief received the personal title of Mahārājā in 1898 and first class *Kaisar-i-hind* medal in 1907.

Titles.

The Samthar Chief ordinarily bears the titles of His Highness and Rājā, and enjoys a salute of eleven guns.

Section III.—Population.
(TABLES III AND IV.)

Enumerations, Variation and Density.

Three enumerations of the State have taken place, giving in 1881, 38,633; 1891, 40,541; and 1901, 33,472. A decrease of 21 per cent. thus took place in the last decade. The density is 181 persons to the square mile.

Towns and Villages.

Of 91 towns and villages, 79 have a population of under 500; 5 of between 500 and 1,000; 6 of between 1,000 and 2,000; and one, the chief town, of over 5,000.

Sex.

Arranged according to sex, there were 17,530 males, and 15,9 2 females or 99 females to 100 males.

Religions.

The different religions shewed Hindus 31,211, or 93 per cent., Jains 32, Musalmāns 2,229 or 7 per cent.

Language and Literacy.

The prevailing forms of speech are Bundelkhandī, and Hindī; while of the total population 2·9 per cent. are literate.

The chief castes are Chamārs who form 13 per cent., Brāhmans 11 per cent., Lodhīs 9 per cent., Kāchhīs, Gūjars 7 per cent. each, and Gadariās 5 per cent. Castes.

Of the total population, 10,965 or 33 per cent. follow agricultural and pastoral occupations, and 17 per cent. general labour, and 14 per cent. State service. Occupations.

CHAPTER II.

ECONOMIC.

(TABLES VII TO XV, XXIX AND XXX.)

Section I.—Agriculture.

General.

The conformation of the land is the same throughout this small State, the alluvial coating which covers the gneiss being, moreover, of similar fertility everywhere. All cultivation depends on the rainfall as the area which can be artificially irrigated is insignificant.

Soils.

Five main classes of soil are recognised; *mār*, a black coloured loamy soil which is considered the best for wheat and which requires but little irrigation; *kābar*, a brown soil, hard, and mixed with a certain proportion of stones in which, for the production of first class crops, irrigation is required; *parua*, a yellow soil which is the prevailing earth on this alluvial tract, and is of moderate fertility; and *rānkar*, a stony soil of poor quality, only producing *tillī*, *kodon*, *kutkī*, etc., and it is not often cultivated.

Seasons.

Two seasons are recognised; the *kharīf* or autumn season in which *jowār*, *bājra*, *kodon*, etc., are grown, and the *rabi* or spring season for wheat and gram.

Cultivation.

The normal area cultivated is about 55,000 acres or 48 per cent. of the total area. The statistics shew no variations.

Agricultural practice.

Operations for sowing are commenced on the *Akhātīj* in the month of *Chait*, the ground being cleared of weeds and ploughed. Sowing then takes place as soon as the soil has been sufficiently moistened by the rain. Large seeds are sown through a tube or drill, and small seeds broadcast.

Double-cropping.

Irrigated land is usually all double cropped, an autumn crop being followed by a spring crop or some vegetable. Mixed sowings are common, *jowār* being sown with *urad*, *mūng* or *tillī* at the *kharīf* and wheat and gram with *arsī*, or *sarson* at the *rabi*.

Rotation.

Rotation though understood is not very regularly practised, though the same field is occasionally sown alternately with an autumn and spring crop.

Manure.

Manuring is only spread on fields near villages and with vegetables and other special crops. Village sweepings and cow dung are mainly used.

The most important implements are the *har* or plough, *patela* or clod-breaker, *phāora* or spade, *nārī* or sowing tube, and *khurpa* or hoe. Implements

The normal area sown at the *kharīf* amounts to 24,000 acres, and at the *rabi* to 31,000. The crops principally cultivated are *jowār* 19,000 acres, wheat 13,000, gram 12,000, *birra* (wheat and gram mixed) 4,000, linseed and gram 1,500, *tillī* 1,000 and cotton 3,000. Crops. Area sown (Table X).

At the *kharīf* the chief food grains are *kodon (Paspalum scrobiculatum)*, *jowār (Sorghum vulgare)*, *urad (Phaseolus radiatus)*, *arhar (Cajanus indicus)*, *mūng (Phaseolus mungo)*, *sāmān (Panicum frumentaceum)*, *kākun (Setaria italica)*, *bājra (Pencillaria spicata)* and *dhān* or rice *(Oryza sativa)*. Kharif food grains.

Wheat or *gehūn (Triticum æstivum)*, *chana* or gram *(Cicer arietinum)*, *jau* or barley *(Hordeum vulgare)*. Rabi grains.

These are *tillī (Sesamum indicum)*, *arsī* or linseed *(Linum usitatissimum)* and *sarson (Brassica campestris)*. Oil-seeds.

Cotton or *kapās (Gossypium indicum)* is the most important fibre, though a little *ambāri* or Deccan hemp *(Hibiscus cannabinus)* and some *san (Crotolaria juncea)* are also sown. Fibres.

Ginger, *ajwāin (Lingusticum ajowan)*, *zīra (Cummin)* and turmeric are the commonest spices. Spices.

Potatoes, carrots, radishes, and various native plants such as *pālak (Rhinacanthus communis)*, *methi (Trigonella fœnumgræcum)*, and many varieties of gourd are cultivated. Vegetables.

Mangoes, custard-apples, guavas, *jāmun (Eugenia jambolana)*, melons, limes, oranges and pomegranates are mostly grown. Fruits.

No new implements or varieties of seed have been introduced. Progress.

Irrigation is effected by means of wells, but it is by no means generally practised as of the total area only about 500 acres are artificially watered. The water is raised by the Persian wheel or *charas*. The average cost of watering a *bīgha* is about Rs. 6 in the case of wells and Rs. 3 from tanks. Well water is preferred as being less cold. Irrigation (Table IX).

A masonry well costs about Rs. 75 and a bricked well Rs. 400.

Though most cultivators breed cattle, and to some extent ponies, no special local breeds exist. The ordinary prices given for these animals are for a male calf Rs. 10 to Rs. 50, for a female calf Rs. 5 to Rs. 25, for colts or fillies Rs. 10 to Cattle breeds, &c.

Rs. 20, for sheep and goats Re. 1 to Rs. 2 and for buffaloes Rs. 15 to Rs. 50.

Pasture grounds.

Ample pasture land exists in all parts of the State on which the people graze their cattle. In summer when there is no grass, the cultivators feed their cattle on the *jowār* stems *(karbī)* or *bhūsa* (chaff).

No difficulties are experienced in an ordinary year in feeding cattle. In a famine year they are fed on the *karbī* and *bhūsa* which the cultivators collected in the previous years.

Diseases.

The following are the cattle diseases most commonly met with and their remedies :—*Bhadaiyān Rog* :—The quarters and hind legs become swollen and then the neck. The animal breathes with difficulty and will not eat. To cure it the ears are split with a knife and powdered chillies are applied to the swelling. The animal is also fumigated with wood smoke and a little country liquor is given it to drink. *Garāra Rog* :—The animal commences to breathe rapidly and with difficulty while the throat swells and it refuses to eat. The animal is then made to drink the blood of a freshly slaughtered goat and dung of a she-ass boiled in water is applied to the swelling. *Pit Phulia Bai* :—The belly swells and urine will not pass—*Karaitas (Cicendia hyssopifolia)*, *Hingota* (*Balanites roxburghii*) and green twigs of the *nīm* tree (*Melia indica*) are pounded up and put into an earthen jar which has a small hole in the bottom, the mouth being closed with an earthen dish. A pit is dug in the ground in which a vessel is placed and on it the jar is put. A fire is then kindled above the jar and the juice which collects in the lower vessel is mixed with cloves and given to the animal to drink. *Hing* (assafœtida) and *ajwāin* (*Lingusticum ajowan*) each of one pice weight and the kernel of the *mingota* (one *chhatāk*) are ground into a powder and mixed with ¼ seer of *gur* and given to the animal to eat. *Hiya bilai* :—A throat disease in which the animal is unable to breathe. The animal is fumigated with *ajwāin* (*Lingusticum ajowan*) and assafœtida and is given the juice of the bark of *babūl* tree (*Acacia arabica*) mixed with ashes from the bones of a human being. This last acts as a purgative. *Donkia Rog* :—The horns become soft at the base, worms appear and the horn drops off, while the animal often dies. In the beginning of the disease the diseased part is cut away and *hartāl* and *sankhia* are applied to the wound, the mouth of which is stopped by means of a wooden plug. If the worms continue *ajwāin* leaves and seeds are inserted into the wound. *Chechak* or *māta* (Cow-pox) :—Saliva flows from the animal's mouth and it becomes torpid and drinks much water. No remedial measures are taken. People simply worship Devī and make her offerings.

Section II.—Wages and Prices.

(TABLES XIII AND XIV.)

Wages for agricultural operations are paid in kind from 2½ to 3 seers being given daily at the *kharīf* and 3 to 4 at the *rabi*; village artisans are also paid in kind for their services receiving in the *kharīf* 10 *bojas* of *jowār*, about 10 seers of grain, and at the *rabi* one *boja* of wheat, also about 10 seers of grain. A rise in wages first took place during the construction of the Kathaund and Hamīrpur Canals and the railway, and the high rates thus instituted have never fallen quite to the level of the earlier rates. The labourer has also found that by migrating to British India at the harvest he can obtain higher wages than the State *zamindār* is prepared to give, this causes a diminution in the supply of labour and prices consequently rise in the State. Wages

Wages in cash have risen from 1 to 1½ to 2½ and 3 annas a day for unskilled labour, and from 4 to 10 annas for skilled.

The prices of staple food grains have also risen—*jowār* from 26 seers in 1901 to 12 seers a rupee in 1905; *bājra* from 24 to 11 seers; barley from 26 to 13; wheat 18 to 11 seers; gram from 26 to 12 seers; paddy from 22 to 12 seers; *mūng* from 26 to 9 seers and *urad* 22 to 12 seers. Prices.

The material condition of the people is good, and though few are very well off the standard of comfort is fair. The opening of the railway has done much to encourage trade and thus improve the position of the trading classes, and to a smaller extent that of the cultivator. Material condition.

Section III.—Forests.

(TABLE IX.)

The State contains no real forest. Scrub jungle exists here and there composed mainly of *reonja (Acacia leucophlea)*, *karil (Capparis aphyllah)*, *khair (Acacia catechu)*, *hins (Capparis horrida)*, *makoi (Zizyphus œnoplia)*, *karaunda (Carissa carandas)*, *babūl (Acacia arabica)*, *hingota (Balanites roxburghii)* and *chhiula (Butea frondosa)*. Forests.

Some small portions are reserved, but no income is derived from forest produce. Some of the land is reserved for its grass. A *darogha* and about 50 men watch the reserved areas. Control.

Section IV.—Mines and Minerals.

(TABLE XII.)

The only mineral found is saltpetre which is obtained near most villages and is collected and sent to Samthar where Saltpetre.

it is purified by recrystallation and then exported for sale chiefly to Bhopāl and Saugor, for making fireworks, and country powder. About 10 cwt. (280 maunds) are manufactured and exported yearly. Under the Salt Agreement of 1879 the manufacture is confined to 46 villages and the amount limited to a maximum of 4,000 maunds.

Salt. Building and Limestone.

Salt was formerly produced but the industry has died out almost entirely. The only other mineral is building stone which is extracted at various places. Limestone is found at Seora pahār, and a few other small hills. The stone is quarried by contractors who pay 2 to 3 annas a cubic foot as royalty.

Section V.—Arts and Manufactures.

Cloth, Dyeing and Utensils, etc.

The ordinary coarse country cloth is made in most villages of any size. At Dheri village in Mahārājganj dyeing and printing is carried on, the cloth being exported to neighbouring villages. For the rest, the usual domestic utensils, rough country blankets and earthen pots are made in most places.

Section VI.—Commerce and Trade.

Trade is not in a very flourishing condition, although it has improved materially since the opening of the railway and the construction of a metalled road from Samthar to Moth station.

Imports.

The chief imports are piece-goods, salt, sugar, *gur*, metal and metal wares.

Exports.

Wheat is the only important article of export.

Routes.

Since the opening of the railway in 1887 all goods are taken to Moth or Punch stations for export, whence they are sent to Kālpī, Cawnpore and Jhānsi.

Trade Centres.

Samthar, Mahārājganj, Amargarh and Lohāgarh are the chief trade centres. Baniās purchase from the cultivator and then export.

Hindu and Jain Baniās deal in cloth and grain, and Muhammadans in grain, fruits, tobacco and miscellaneous articles. Shop-keepers are found in large villages, who act as agents to the Baniās, and at the same time supply necessaries to the cultivators; money-lending is very commonly combined with trading.

WEIGHTS AND MEASURES. Time.

The Vikram Samvat year is used by people generally, while official year commences on July 1st. The people follow the Samvat era commencing on *Chait Sudī* 1st.

Section VII.—Means of Communication.

Railway.

The Cawnpore-Jhānsi Section of the Great Indian Peninsula Railway passes through the State, but no stations lie within

its territory. The nearest stations are Moth, 8 miles distant by metalled road, and Punch, 9 miles. The effect of the railway was most marked during the famine of 1897, grain being imported in large quantities.

Roads (Table XV).

One road is metalled, that from Samthar to Moth station, 8 miles in length, the remaining roads are all mere country tracks. There are in all 73 miles of roads of all classes.

Ferries.

A ferry is maintained at Mahārājganj, which is let out on contract at Rs. 80 per annum.

Post and Telegraphs (Table XXXI).

Imperial post offices have been opened at Samthar town and Amargarh (Amra). The nearest telegraph office is at Moth station, 8 miles from Samthar town.

Section VIII.—Famine.
(TABLE XXX.)

Famine and scarcity are the results almost invariably of a year of deficient rainfall following on a succession of indifferent years. The people in such cases are driven to live on various jungle products, such as the fruit of the *gūlar* (*Ficus glomerata*), *ber* (*Zizyphus jujuba*), *dhunian* (a kind of *sāmān*), *nunian* (*Portulaca quadrifolia*), *cholai* (*Amaranthus ploygamus*) and grasses.

Famines of 1896-97 and 1905.

In 1896-97 and 1905 the only famines of which any detailed records exist occurred. Distress in the famine of 1897 was most acute. Relief works were opened and every endeavour made to assist the people. The Darbār spent Rs. 65,000 in affording relief. In 1905, 1·9 lakh were expended, the famine being locally of great severity.

CHAPTER III.

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

Chief. The Chief is the head of the administration. In all matters his powers are final.

Vazīr. He is assisted by a minister or *vazīr* who is the chief executive officer and exercises a general control over the working of all departments.

Departments. The principal departments of the administration are the *Huzūr-Darbār* or Chief's office; the *Darbār-i-ām* or *Vazīr's* office; the *Nizāmat* or Judicial; Treasury; Revenue; Customs; Education; Forests; Public Works; Police; and Medical Departments.

Administrative Divisions (Table VIII). The State is divided into four *tahsīls*, each being in charge of a *tahsīldār* who is the revenue officer, magistrate and civil judge for his charge. He is assisted by a *thānādār* of police, a treasurer and the usual office staff.

Village Autonomy. The system common in most places by which village affairs are managed by *patels* and others is not followed in the State. The *tahsīldār* is the sole authority and *patels* can only act under his orders.

The usual village artisans and servants such as the blacksmith, potter, barber, *chaukīdār* and others are found in the villages.

Section II.—Law and Justice.

(TABLES XVI AND XVII.)

Legislation. No legislative body or official is in charge of the legislation. The *vazīr* acting under the Chief's orders from time to time issues such local orders and regulations as may be required and which have the force of law.

Courts. The lowest courts are those of the *tahsīldārs* who exercise approximately the powers of a magistrate of the 2nd class in British India. The next court is that of the *nāzim* who is empowered to grant imprisonment up to 5 years. The court above the *nāzim's* is that of the *darbār-i-ām* presided over by the *vazīr* who hears all appeals from the *nāzim's* decisions and can try any case. All cases, however, involving a sentence of transportation, imprisonment for life, or a capital sentence have to be sent up to the Chief for confirmation. The Chief's court known as the *Huzūr-Darbār* is the final appellate court in the State. The Chief exercises powers of life and death over his subjects. He hears all appeals from the *vazīr*.

In civil and revenue cases the *nāzim* can hear suits up to Rs. 15,000 in value, the *vazīr* suits up to any value; appeals from the *nāzim* are to the *vazīr* and from the *vazīr* to His Highness.

Codes.

The British India Acts used or followed as a guide in the State courts are the Indian Penal Code, Criminal and Civil Procedure Code, Police Act, Civil Procedure Code and Evidence Act.

Certain local rules and regulations are also issued modifying these codes so as to suit local requirements.

Fees in civil suits are charged at the rate of 7½ per cent. on the subject matter of a suit, which brings in about Rs. 700 a year.

The cost of the judicial establishment is Rs. 45,000 a year.

Section III.—Finance.

(TABLES XVIII AND XIX.)

Before the treaty made with the British the finances of the State were in a most unsettled condition.

The income of the State is believed to have been as much as 12 lakhs in Ranjīt Singh I's time, but it is certain that in 1817 it only amounted to about 4 lakhs. All revenue is collected by the *tahsīldārs* and paid in the State treasury where accounts are checked.

Sources of Revenue and Expenditure.

The revenues of the State before its territories were reduced by the Marāthās are said to have amounted to 12 lakhs. The annual receipts are now 1·5 lakh, mostly derived from land. The expenditure is about 1·5 lakh.

The State never had a coinage of its own.

Section IV.—Land Revenue.

(TABLE XX.)

System.

A settlement was first made by Mahārājā Chhatar Singh in 1895, but no regular papers of village rights, etc., were made out, as all villages being *khālsā* it was considered unnecessary. All land is given out on farm to *ijāradārs*, who are responsible for the assessed revenue of their holding. The rates are fixed by the Darbār which grants *pattas* to the cultivator. The *ijāradār* is unable to alter the demand thus fixed in each individual case. Defaulters are summoned by a sepoy or sowar for whose keep they are obliged so long as the revenue due is not fully paid up, the sowar remaining until he obtains it.

Rates.

The rates are for *mār* soil from Rs. 4 to 2-8, for *kābar* from Rs. 2-8 to 1-8, *parua* from Re. 1-8 to 1 and *rānkar* from Re. 1

to 4 annas. All revenue is received in cash by the Darbār though occasionally paid in kind to *ijāradārs* by cultivators.

The incidence per head is about Rs. 4.

Remissions and suspensions are granted in bad years. After the famine of 1897 a whole year's revenue was remitted while cesses were realised in eight easy instalments, other arrears being remitted in honour of the Coronation of King Edward VII.

Section V.—Miscellaneous Revenue.

(TABLE XXI.)

Opium. No poppy is cultivated in the State, but a contract for the importation of opium is given out yearly for Rs. 500. Country liquor is the only intoxicant sold in any quantity. It is distilled from the flowers of the *mahuā* (*Bassia latifolia*). The right to distillation and vend is sold yearly by auction and brings in about Rs. 1,400. The number of retail shops is 32.

Customs. The only important tax is the *bayāi* or weighing tax levied at the rate of 15 annas 6 pies on every Rs. 100 worth of goods of all kinds. This brings in about Rs. 2,000 a year.

Stamps. Judicial stamps are used in the courts, and produce a revenue of about Rs. 700 a year. Stamps were first introduced in 1872.

Section VI.—Public Works.

Locally this department is known as the *nambar* department; it deals with all roads and buildings.

Section VII.—Army.

(TABLE XXV.)

The State troops exclusive of officers comprise the Chief's bodyguard of 40 sepoys and 12 sowars, and some 200 irregular horse and 254 foot who assist district officials.

The artillery number 50 men with 6 serviceable guns. The men and their officers are chiefly paid by grants of land.

Section VIII.—Police and Jails.

(TABLES XXIV AND XXVI.)

Police and Jails. A small police force of 74 has just been raised. The rural police number 128. A jail has been opened in the chief town.

Section IX.—Education.

(TABLE XXIII.)

Two schools have been established at the capital and at Lohāgarh, the former teaches English as well as the Vernacular, the latter Vernacular only. There is also one private school.

Section X.—Medical.
(TABLE XXVII.)

A hospital has been established at Samthar town under a hospital assistant. The average daily attendance is 60 persons. Vaccination is carried on, about 3 per cent. of the population being protected.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

The State is divided into 5 divisions, the main statistics are summarised below :—

Name of Tahsīl.	Area in		Number of		Population (1901).	Cultivated area in acres.		Forests area.	Income of the State.	
	Square miles.	Acres.	Towns.	Villages.		Total.	Irrigated.		Total.	Land Revenue.
1	2	3	4	5	6	7	8	9	10	11
Shamshergarh (Samthar) ..	49	30,500	1	28	13,514	18,700	200	9,400	1,46,500	1,35,500
Amargarh ..	44	28,200	..	21	6,594	10,300	100	200	81,600	78,100
Lohāgarh ..	47	30,700	..	22	7,661	16,600	100	400	1,20,300	1,16,600
Mahārājganj ..	38	24,500	..	29	5,703	9,200	100	2,600	75,100	69,800
TOTAL ..	178	113,900	1	(a) 100	33,472	54,800	500	12,600	4,23,500	4,00,000

GAZETTEER.

Amargarh, *tahsīl* Amargarh:—Headquarters of the *tahsīl* of the same name, situated in 25° 41′ N., and 78° 55′ E., 10 miles south of Samthar. It possesses a small fort which contains a cave called *Amar-Siddh-ki-Gufa*. It has a small bazar. Its population in 1901 amounted to 1,546 persons ; 822 males, 724 females; 477 occupied houses.

Amgaon, *tahsīl* Mahārājganj:—A village situated in 25° 49′ N., and 79° 3′ E., 6 miles south-east of Shamshergarh. It has a small fortress. Population, in 1901, was 428 persons, of which 228 were males and 200 females; occupied houses 77.

(a). Since the Census of 1901, 10 new villages have been brought upon the Register.

Amrokha, *tahsīl* Amargarh:—A village lying in 25°47′ N., and 79° 3′ E., 8 miles east of Shamshergarh. The population, in 1901, amounted to 551 persons, including 298 males, and 253 females with 132 occupied houses.

Bābai, *tahsīl* Mahārājganj:—A village situated in 25° 51′ N., and 79° 3′ E., 6 miles east of Shamshergarh with a small fortress outside the village. Population, in 1901, was 493 persons; 256 males and 237 females; occupied houses 103.

Basboi, *tahsīl* Amargarh:—A village situated in 25° 47′ N., and 78° 59′ E., 4 miles east of Shamshergarh. A small fortress stands near the village. Population, in 1901, was 522 persons; 276 males and 246 females; occupied houses 113.

Budheraghāt, *tahsīl* Lohāgarh:—A village in 25° 54′ N., and 78° 56 E., situated at a distance of 4 miles north-west of Shamshergarh. It contains a large number of Gusāins' *samādhīs*. Population, in 1901, was 240 persons; 129 males and 111 females; occupied houses 48.

Chhapār, *tahsīl* Amargarh:—A village situated in 25° 43′ N., and 78° 58′ E., 5 miles south of Shamshergarh. It has a small *garhī*. Population, in 1901, was 498 persons; 265 males and 233 females; occupied houses 90.

Debīpur, *tahsīl* Lohāgarh:—A village lying in 25° 51′ N., and 79° 0′ E., 3 miles north of Shamshergarh. A fair is held in the village. A temple of Devī stands in the village. This goddess was formerly worshipped by one Malkhān Sirsewāla, the general of Parmārdideva, a Chandella chief. He belonged to the family of Alāh and Udal, the well-known Banāphar hero. Population, in 1901, was 45 persons; 23 males, 22 females; occupied houses 9.

Dherī—See Mahārājganj.

Gadhūka, *tahsīl* Amargarh:—It is situated in 25° 41′ N., and 78° 54′ E., 10 miles south of Shamshergarh. It is known for its fort. Population, in 1901, was 426 persons; 220 males and 206 females; 106 occupied houses.

Ira, *tahsīl* Lohāgarh:—A village 6 miles north-east of Shamshergarh lying in 25° 56′ N., and 79° 3′ E. It has a small fort. Population, in 1901, was 160 persons; 87 males, 73 females and 39 occupied houses.

Lohāgarh, *tahsīl* Lohāgarh:—Headquarters of the *tahsīl* of the same name situated in 25° 54′ N., and 79° 1′ E., 6 miles north of Shamshergarh. Besides the *tahsīl* it has a small fortress. Population, in 1901, was 1,728 persons; 892 males, 836 females; occupied houses 436.

Mahārājganj or **Dherī**, *tahsīl* Mahārājganj:—Headquarters of the *tahsīl* of same name, situated in 26° 49′ N., and 79° 10′ E., 12 miles east of Samthar, the capital town. It is a considerable

trade centre. Country cloths dyed in red colour are extensively exported from this place. Population, in 1901, was 1,805 persons, including 947 males and 958 females; occupied houses 522.

Marhpura, *tahsīl* Amargarh :—A village situated in 25° 48′ N., and 79° 8′ E., 8 miles east of Shamshergarh. It is important only for fair held in the village and a temple of Kapil Nāth Mahādeo which stands just outside the village. To the west of this temple is a cave in the Seora hill. The waters of a spring in the cave are considered beneficial in arresting the growth of *gerua* or rust on crops. Population, in 1901, was 19 persons; 9 males and 10 females ; occupied houses 4.

Pahārpura, *tahsīl* Shamshergarh:—A village situated in 25° 50′ N., and 78° 56′ E., about one mile east of Shamshergarh. An idol of Jānkijī or Sītā, the wife of Rāmchandra, stands in the village. A big fair is held here when the idol of Rāmchandra is brought to the village from Shamshergarh. Population, in 1901, was 565 persons; 301 males, 264 females; occupied houses 117.

Sākin, *tahsīl* Lohāgarh :—A village situated in 25° 54′ N., and 79° 1′ E., 4 miles north-east of Shamshergarh. Population, in 1901, was 1,304 persons ; 668 males and 636 females ; occupied houses 317.

Sāmī, *tahsīl* Lohāgarh :—An isolated village, 14 miles north of Shamshergarh, situated in 26° 2′ N., and 79° 7′ E. This place was in 1880 assigned as the residence of Mahārājā Hindūpat, grandfather of the present Chief. The uncle of the present Chief, Arjun Singh or Alī Bahādur, still lives here. Population, in 1901, was 118 persons ; 62 males and 56 females ; occupied houses 25.

Samthar or **Shamshergarh**, *tahsīl* Shamshergarh:—The chief town is situated in 25° 50′ N., and 78° 58′ E. It is 8 miles by metalled road from Moth station on the Cawnpore Section of the Great Indian Peninsula Railway. The place was founded before the 16th century, but was made a place of importance by Chhatar Singh who rebuilt the fort.

Population was 1881, 7,991 ; 1891, 7,856 ; 1901, 8,286 ; males 4,504, females 3,782 ; occupied houses numbered 1,972. Classified by religions there were 7,221 or 37 per cent. Hindus, 1,062 or 13 per cent. Muhammadans and 3 Jains. (The proportion of Muhammadans is large).

Sersa, *tahsīl* Lohāgarh :—A village 6 miles north-east of Shamshergarh, situated in 25° 51′ N., and 79° 5′ E. Population, in 1901, was 1,144 persons ; 577 males and 567 females ; 347 occupied houses.

Sesa, *tahsīl* Mahārājganj :—A village 10 miles east of

Shamshergarh in 25° 50′ N., and 79° 8′ E. It contains a *garhī* and an encamping ground. Population was, in 1901, 499 persons, including 254 males and 245 females; occupied houses 122.

Shāhjahānpur, *tahsīl* Shamshergarh :—A village 6 miles south of Shamshergarh in 25° 45′ N., and 79° 2′ E. A *garhī* stands in the village. Population, in 1901, was 809 persons; 418 males, 391 females; occupied houses 179.

ENGAGEMENT concluded between the BRITISH GOVERNMENT and RAJAH RUNJEET SINGH of SUMPTHUR, dated 12th November 1817.

Whereas Rajah Runjeet Singh, Rajah of Sumpthur, with a view to obtain the powerful protection of the British Government, presented on the 22nd of February 1805, corresponding with the 3rd of Phagoon 1216 Fuslee, to Colonel John Baillie, then Agent to the Governor-General in the Province of Bundelkhund, a Wajib-ool-Urz, or Paper of Requests, containing six distinct Articles, all of which were either complied with or answered; and Whereas circumstances occurred some time afterwards to prevent that preliminary arrangement from terminating in a definitive Treaty between the Honorable Company and the Rajah Runjeet Singh; and Whereas the Rajah having since repeatedly and earnestly solicited to be placed under the protection of the British Government, and having on several occasions manifested his loyalty and attachment to it, both by professions and acts, the British Government, relying on the continuance of those sentiments, and on the Rajah's strict adherence to whatever engagements he may form on the basis of a more intimate union of his interests with those of the Honorable Company, has now acceded to the Rajah's request, and the following Articles of a Treaty of Alliance are accordingly contracted between the British Government and Rajah Runjeet Singh, his heirs and successors:—

ARTICLE 1.

Rajah Runjeet Singh, Rajah of Sumpthur, being hereby admitted among the allies of the British Government, engages to consider the friends of that Government as his friends, and its enemies as his enemies. He further engages to give no molestation to any Chief or State in amity with the British Government, but considering all persons who may be disaffected to that Government as his own enemies, he promises to afford no protection to them or their families in his country, to hold no intercourse with them whatever, and to use every means in his power to seize and deliver them up to the Officers of the British Government.

ARTICLE 2.

The British Government, with a view to confirm the attachment and fidelity of the Government of Sumpthur, hereby guarantees to Rajah Runjeet Singh, his heirs and successors, the territory actually possessed by him at the period of the

establishment of the British Government in Bundelkhund, and now in his occupation, and the British Government hereby agrees to protect and defend the same from the aggressions of any foreign power.

ARTICLE 3.

The British Government having by the terms of the foregoing Article engaged to protect the Rajah of Sumpthur from the aggressions of any foreign power, it is hereby agreed between the contracting parties, that whenever the Rajah shall have reason to apprehend a design on the part of any foreign power to invade his territories, whether in consequence of any disputed claim or on any other ground, he shall report the circumstances of the case to the British Government, which will interpose its mediation for the adjustment of such disputed claim, and the Rajah, relying on the justice and equity of the British Government, agrees implicitly to abide by its award. If the apprehended aggression shall be referable to any other cause, the British Government will endeavour by representation and remonstrance to avert the design, and if, notwithstanding the Rajah's acquiescence in the award of the British Government, the other power shall persist in its hostile designs, and the endeavours of the British Government should fail of success, such measures will be adopted for the protection of the Rajah's territories as the circumstances of the case may appear to require.

ARTICLE 4.

In consideration of the guarantee and protection extended by the two foregoing Articles to the Rajah of Sumpthur, the Rajah hereby binds himself at his own expense to employ his troops whenever required to do so, in co-operation with those of the British Government, on all occasions in which the interests of the two Governments may be mutually concerned. On all such occasions the Sumpthur troops shall act under the orders and control of the Commanding Officer of the British troops.

ARTICLE 5.

If at any time the Rajah of Sumpthur shall have any claim or cause of complaint against any of the Rajahs or Chiefs allied to or dependant on the British Government, the Rajah engages to refer the case to the arbitration and decision of that Government, and to abide by its award, and on no account to commit aggression against the other party, or to employ his

own force for the satisfaction of such claim, or for the redress of the grievance of which he may complain. On the other hand, the British Government engages to withhold its allies or dependants from committing any aggression against the Rajah of Sumpthur, and to arbitrate any demand they may have upon the Rajah of Sumpthur, according to the strict principles of justice, the Rajah on his part agreeing implicitly to abide by its award.

ARTICLE 6.

The Rajah of Sumpthur engages at all times to employ his utmost exertions in defending the roads and passes of his country against any enemies or predatory bodies who may attempt to penetrate through it into the territories of the Honorable Company.

ARTICLE 7.

Whenever the British Government may have occasion to send its troops through the dominions of the Rajah of Sumpthur, or to station a British force within his territories, it shall be competent to the British Government so to detach or station its troops, and the Rajah of Sumpthur shall give his consent accordingly. The Commander of the British troops which shall thus eventually pass through or permanently occupy a position within the Rajah's territories shall not in any manner interfere in the internal concerns of the Rajah's Government.

Whatever materials or supplies may be required for the use of the British troops during their continuance in the Rajah's territories shall be readily furnished by the Rajah's officers and subjects, and shall be paid for at the price current of the bazar.

ARTICLE 8.

The Rajah engages never to entertain in his service any British subject or European of any nation or description whatever, without the consent of the British Government.

ARTICLE 9.

The Rajah of Sumpthur hereby binds himself to maintain no correspondence with foreign States without the privity and consent of the British Government.

ARTICLE 10.

The Rajah engages to give no asylum to criminals nor to defaulters of the British Government who may abscond and take refuge within his territory; and should the Officers of the

British Government be sent in pursuit of such criminals, and defaulters, the Rajah further engages to afford such Officers every assistance in his power in apprehending them.

ARTICLE 11.

This Treaty, consisting of eleven Articles, having this day been concluded between the British Government and Rajah Runjeet Singh, the Rajah of Sumpthur, through the agency of John Wauchope, Esquire, in virtue of powers delegated to him by the Most Noble the Governor-General on the one part, and Dureao Singh, vakeel of the said Rajah on the other, Mr. Wauchope and the vakeel have signed and sealed two copies of Treaty in English, Persian, and Hindee, one of which, after being ratified by the seal and signature of the Most Noble the Marquis of Hastings, Governor-General, will be delivered to-morrow to the said vakeel, and the said vakeel, having obtained the ratification of the Rajah to the other copy, engages to deliver it within the same time to Mr. Wauchope.

Signed, sealed, and exchanged at Terait, on the 12th day of November 1817, corresponding with 18th Kartick 1874 Sumbut, and second of Mohurrum 1233 Higeree.

This Treaty was ratified by His Excellency the Governor-General in Camp near Talgong, on the 13th day of November 1817.

APPENDIX B.

THE GURJARAS OR GUJARS.

The origin, early history, and later development of the Gūrjaras are of such unusual interest that a note directing attention to the literature on the subject will not be out of place, especially as the history narrated in this Gazetteer is that given in the traditions of the ruling family unchecked by the results of modern research.

Name. Various derivations of the name Gūrjara of which Gūjar is a corruption, are given. Of these that now generally accepted is from Khazar, the name given to the White Huns or Epthalites; a modern derivation from Gochar, cattle grazer, or Gochor, cattle thief, has also been put forward, but is inadmissible on etymological grounds.

History. The early history of the tribe shows that they entered India between A. D. 470 and 520 forming part of the horde which came down from the plains of Central Asia under the leadership of the White Huns. In Indian writings the Huns are called Hunas, Mihiras or Mers, the two latter appellations referring to their being worshippers of Mihira, the Sun. There were two elephants among them, a light-skinned and a dark,

known respectively as the Ak-khazar and Kara-khazar. After their settlement in India they became known through the corruption of the name Khazar as the Gūrjaras or Gūjars. The name Mihira fell into disuse when its bearers gave up sun worship for Saivism. The grants of Jayabhatta of Broach show how the Gūrjaras who proved useful warriors were accepted by the Brāhmans, and promoted to Kshatriya rank, [1] developing into Rājputs, the promoted section dropping the term Gūjar which was thenceforth applied only to the lower classes. The name Gūjar had, however, already given its title to Gujarāt.

Before the 10th century the Gūjars had settled in Rājputāna and Gujarāt. They held according to the Chinese traveller Hiuen Tsiang (A. D. 640) the country of Kiu-che-lo, that is, Gūrjara of which he gives the boundaries as Saurāsthra (modern Gujarāt), Anandapura (Vadnagar), Ujjayani (Ujjain), Sindhu (Sindh) and Mūlasthānapura which are those of Rājputāna. Other proofs exist of their power having extended as far eastwards as the province of Bengal.

The most interesting part, however, of their history is that which deals with the development out of the original Gūrjara stock of many of the well-known Rājput tribes, the Rāshtrakūtas, the four Agnikula clans, the Chāvadas, Vallabhīs and others.

"At the present day the Gūjars are found in great numbers in every part of the north-west of India from the Indus to the Ganges and from the Hazara mountains to the Peninsula of Gūjarāt. They are especially numerous along the border of the upper Jumna near Jagādri and Buriya, and in the Sahāranpur District which during the last century was actually called Gūjarāt. To the east they occupy the petty states of Samptar in Bundelkhand, and one of the northern districts of Gwalior is still called Gūjarghār.

They are found only in small bodies and much scattered throughout eastern Rājputāna and Gwalior but they are more numerous in the western states and especially towards Gujarāt where they form a large part of the population." [2]

In the United Provinces the Gūjars do not, as a rule, claim to be Rājputs but state that they are descended from a Rājput father and a woman of lower caste. An examination of their sections shows the names of Bais, Chandel, Chauhān and Tomār. [3]

1. *Indian Antiquary*, V, 109 ; XIII, 70.
2. A. Cunningham—*Archæological Survey Reports*, II, 71.
3. W. Crookes—"Tribes and Castes of the North-Western Provinces and Oudh," *sub voce*.

Bar-Gūjar :—The Samthar chief traces descent from the Bar-Gūjars. This section of the Gūjars is admitted by Tod into the thirty-six royal races while the Gūjars are excluded.[1]

The Bar-Gūjars claim descent from Lava, the son of Rāma.

The Bar-Gūjars appear to represent a separate section of the original Khazar horde.

It is possible that they are the descendants of the White section of the Khazars. The origin of the name is not certain but may be simply *bara*, great, or *bada* or *bedę*, meaning northern, and term applied to Turks and Nigars; a form Bar-Gūjar or Gūjar of the hills is also met with.

According to Tod they migrated to Anūpshahr on their expulsion from Rājor by Sawāi Jai Singh of Amber. Anūpshahr had long been a Gūjar settlement.

Rājor, whence they assert they came, was the capital of Deoti in Alwar. They were led by Rājā Pratāp Singh who ultimately acquired considerable possessions. At the time of his death Chaundera near Pahāsu in the Bulandshahr District was the headquarters of the Bar-Gūjar rule in the United Provinces.

Pratāp left two sons, Jabu and Rānu, of whom Jabu migrated to Katehar in Rohilkhand. Most of the Gūjars of the *doāb* are Musalmān but those of Anūpshahr and Katehar are still Hindus. The Musalmān Gūjars, however, still retain the title Thākur giving rise to such curious combinations as Thākur Akbar Alī Khān. The Muzaffarnagar Gūjars came from Deosa or Dhain-Dewasa in Alwar, led by one Kura Sen.

Deosa lies 30 miles east of Jodhpur on the Bānganga river. It was the first place seized by the Kachhawāhas on their migration from Narwar in the middle of the 10th century.

The Sikkarwāri Rājputs in Gwalior are Bar-Gūjar Rājputs. The story they tell is that they were obliged to take refuge in Fatehpur-Sikri. They were given asylum on the understanding that they adopted the name Sikri.

Another account simply derives this name from that of a place Sikni or Sikri on the Chambal, but it is possible the place obtained its name from the tribe.

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1. *Annals*, II, 336.

In the Census of 1901 there were 164,179; males 88,912, females 75,267. They were distributed thus :—

Agency.			Males.	Females.	Total.
Gwalior Residency		...	46,829	36,973	83,802
Indore Residency		...	748	647	1,395
Baghelkhand Agency		...	88	110	198
Bhopāl	,,	...	14,078	12,293	26,371
Bhopāwar	,,	...	4,779	5,563	10,342
Bundelkhand	,,	...	4,129	3,551	7,680
Indore	,,	...	1,072	864	1,936
Mālwā	,,	...	17,189	15,266	32,455

The following Rājput names occurred among their subsections Bais, Chandella, Chauhān, Chaura, Gahlot, Kachhawāha, Parmāra, Rāthor and Solanki.

Bibliography :—Besides those quoted above,

Bombay Gazetteer, Vol. I, Pt. I, especially Appendix D, p. 449-*ibid* Vol. IX, Appendix B, p. 469.

Journal of the Bombay Branch of the Royal Asiatic; Society. D. Bhāndārkar "Dighwa-Dabauli Plate," p. 405 "Gurjaras," p. 413.

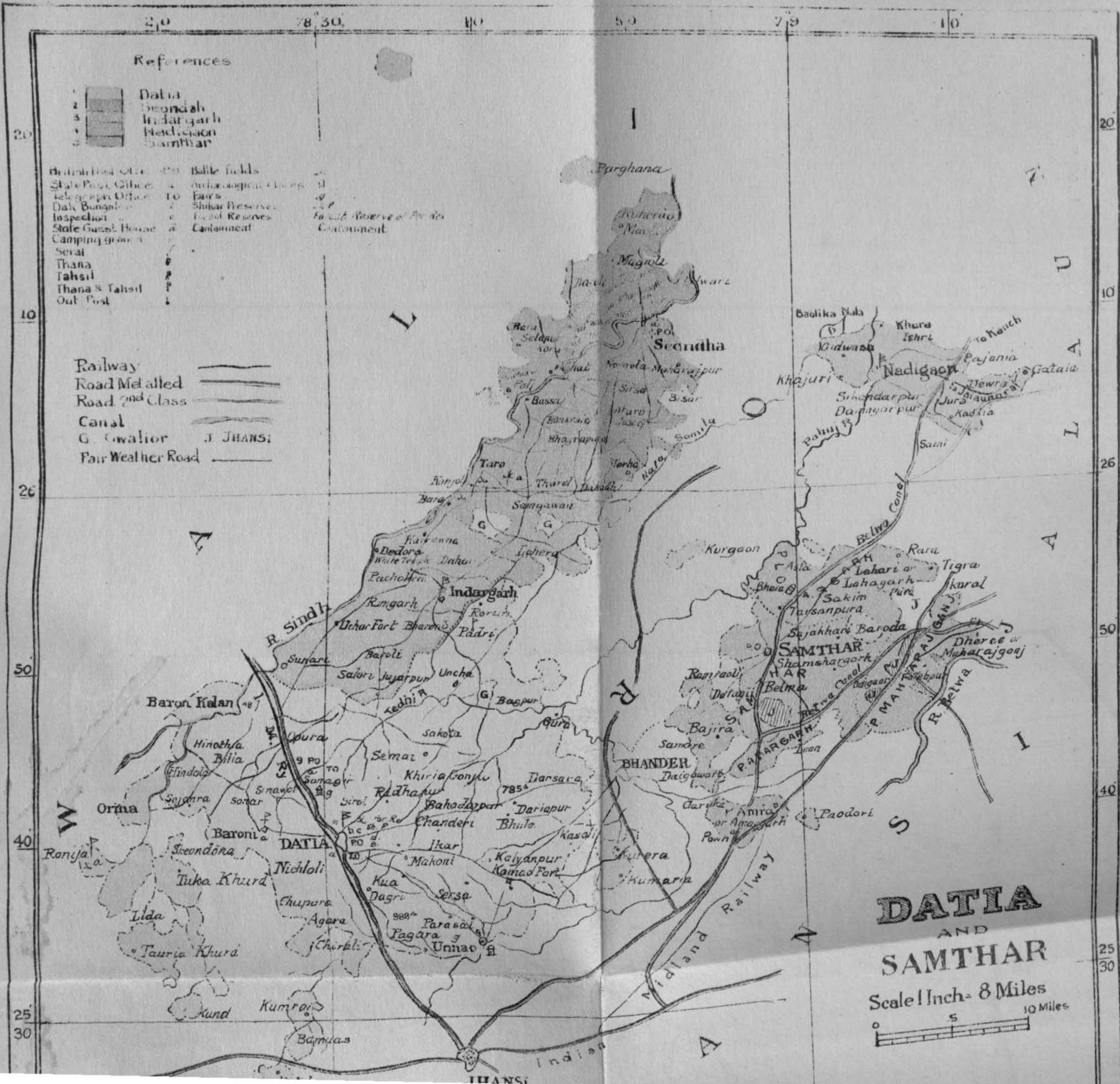
Journal of the Royal Asiatic Society Papers by Dr. Hœrule, Vol. for 1903, p. 545; Vol. for 1904, p. 639; Vol. for 1905, p. 1.

With reference to the remarks in the Preface as to the claims of the Samthar Darbār to independence from an early date, claims for which there is, however, no sufficient historical support, the following statement by the Darbār setting out these claims is attached for information.

Our family is descended from the Bar-Gūjar clan, one Sūraj-Bans being the founder. His descendants were the rulers of Panchāla, Sindh, Gujarāt, etc. One Deo-sut held Gujarāt and Mewāt. Seventh in descent from him came Ked Rae, a very powerful chief, who held Gujarāt when Alexander the Great invaded his dominions. Deo-sut came to terms with the Macedonian King and a great battle was thus avoided. This statement will be found to be fully borne out by the records of Alexander's travels.

Ked Rae's descendants ruled at Lahore for nine generations, the last king being Chandra Sen, who fought with and defeated Subuktagīn, driving him back to Ghaznī. Ratan Sen succeeded Chandra Sen, and his descendant in the third generation was Rām Rao Bar-Gūjar, Rājā of Rājor-Deoti. Rājā Rām was killed in fighting for Prithwi Rāj Chauhān, and his family then broke up into several branches ruling separate states, Anūpshahar, Lidhora, Gujrānwāla and Rājor-Deoti, being separate principalities.

Rājā Rām was succeeded in Deoti by Mādho Singh, and he by Kamod Singh who built the town of Khatyāna and was granted the rank of "Bist-Hazāri" and the title of Mahārājā by the Emperor of Delhi. Kamod Singh was followed by Chandrabhān Singh who was attacked for not giving a daughter in marriage to the Emperor and fled to the Deccan. He afterwards conquered the country round Irich, Kālpi, Kunch and Bhānder and made Samthar his capital. He died at Samthar and was succeeded by Partābhān Singh. This ruler was despoiled of most of his lands by the Delhi Emperor and was succeeded by his son Daya Rām Singh, who was followed by Paras Rām Singh. He left three sons Naune Shāh, Sūrat Singh and Bhopāl Singh. Naune Shāh succeeded and ruled from 1725-70. He left two sons Bishan Singh who succeeded, and Devī Singh. Devī Singh succeeded in 1780, and left three sons Pahār Singh, Bijai Bahādur and Ranjīt Singh, of whom the two first died young and Ranjīt Singh succeeded.



References
Datia
Railway
Road Metalled
Road 2nd Class
Canal
G. Gwalior
J. Jhansi
Fair Weather Road
Thana
Tahsil
Serai
Out Post
Parghana
Seondha
Nadigaon
Indargarh
SAMTHAR
DATIA
BHANDER
JHANSI
R. Sindh
Belwa Canal
R. Belwa
Indian Midland Railway
Baron Kalan
Orma
Ronija
Tuka Khurd
Lida
Tauria Khurd
Kund
Kumroi
Bamaas
Unnao
Pagara
Parasai
Agara
Chupara
Nichloli
Baroni
Sheondona
Hinothia
Bilia
Hindola
Sonagir
Opura
Semai
Sakota
Radhapur
Bahadurpur
Chanderi
Ikar
Makoni
Kalyanpur
Kamad Fort
Sersa
Dariapur
Barsara
Gura
Bagpur
Uncha
Salori
Jujarpur
Sunari
Batoli
Uchar Fort
Padri
Rorun
Ramgarh
Pacholkra
Dedora
Lahera
Kurgaon
Sangawan
Tharel
Taro
Bassa
Sirsa
Bisar
Khajuri
Baolika Nala
Khera
Ishri
Pajania
Gataia
Jura
Sami
Rara
Tigra
Karal
Lahagarh
Sakim
Taysanpura
Sajakhari
Baroda
Shamshargarh
Belma
Datauli
Bajira
Samore
Kurera
Kumaria
Paodori
Dheree or Maharajganj
PAHARGARH
MAHARAJGANJ
DATIA AND SAMTHAR
Scale 1 Inch = 8 Miles
0 5 10 Miles

PANNA STATE.

ARMS OF THE PANNA STATE.



Arms:—Purpure; an escarbuncle or within a bordure gobony argent and sable, a chief of the second gutty de sang. *Crest:*—A green tree. *Supporters:*—Lion and bear.

Motto:—*Praja chhatra vajreshah.* "The lord of the thunderbolt (or of diamonds) is the protector of the people."

Note.—The colour, purple, is that affected by the Bundelās, while the escarbuncle refers to *vajra,* a word meaning both thunderbolt and diamonds. The tree is the *pīpal* (*Ficus religiosa*) which appears to be the badge of the Pannā house.

Gotrūchār—(*See* Orchhā State.)

GENEALOGICAL TREE OF THE PANNA FAMILY.

- CHAMPAT RAI.
  - I **Chhatarsāl** (1662-1732).
    - II HIRDE SHAH (1732-39).
      - III SUBHAG SINGH (1739-52).
        - IV AMAN SINGH (1752-58).
        - V HINDUPAT (1758-76).
          - Sarnat Singh.
            - Harai Singh.
          - VI ANIRUDH SINGH (1776-80).
          - VII DHOKAL SINGH (1785-98).
            - VIII KISHOR SINGH (1798-1834).
              - IX HARBANS RAI (1834-49).
              - X NIRPAT SINGH (1849-70).
                - XI RUDRA PRATAP SINGH (1870-93).
                - XII LOKPAL SINGH (1893-97).
                  - XIII MADHO SINGH (1897-1902).
                - Khumān Singh.
                  - XIV JADVENDRA SINGH (1902—
                  - Raghuvendra Singh.
                  - Bhārtendra Singh.
                - Lachhman Singh of Jignī.
              - Devī Prasād.
        - Khet Singh.
      - Prithī Singh.
      - Amar Singh.
      - Medni Mal.
      - Salam Singh.
      - Shankar Singh.
      - Samar Singh.
      - Gandharp Singh.
      - Anūp Singh.

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Pannā is a *sanad* State in the Bundelkhand Political Charge of the Central India Agency, lying principally between north latitude 23° 50′ and 25° 2′ and east longitude 79° 45′ and 80° 42′. Situation.

The State, which has an area of 2,371 square miles, consists of several detached blocks, the *tahsīls* of Pannā, Pawai and Mahodra form a fairly compact block; Malahra lies to the south-west of this block, Āktohān wholly in the Bānda District, Dharampur just south of the Bānda District, and Birsingpur to the east, near the States of Kothī and Sohāwal. Area.

The territories fall into two natural divisions, a hilly tract situated along the line of the Pannā range, and the level country in the valleys of the Ken and its affluent, the Mirhasan. In the first tract the country is rough, much cut up by hills and covered for the most part with heavy forest; the other section, known as the Haveli valley, consists of a level alluvial plain. The scenery in the hilly tract is in many places very fine, especially along the valley of the Ken. NATURAL DIVISIONS AND SCENERY.

The name is popularly said to be derived from Padmāvati, an old temple dedicated to this goddess standing on the banks of the Kilkila stream, which flows close to the present chief town. It may possibly be connected with the diamonds found here. Name.

The State is bounded on the north by the Bānda District and the States of Ajaigarh and Bhaisaunda; on the east by the States of Kothī, Nāgod and Ajaigarh; on the south by the Jabalpur and Damoh Districts; and on the west by the Chhatarpur, Charkhārī and Bijāwar States and the Alīpura Jāgīr. The isolated *tahsīl* of Malahra is surrounded by the Central Provinces on three sides, and by Bijāwar State on the north; Birsingpur lies between the Sohāwal and Kothī States. Boundaries.

The Pannā range is the chief hill system in the State, which, striking from south-west to north-east, forms the watershed of this tract, all streams flowing in a general south-easterly and north-westerly direction from it. HILLS.

The range averages 1,100 feet above sea-level. East of Pannā town, a hill called the Madār-tunga, or Madār's hill, rises to 1,557 feet, and is of local importance on account of a cave

containing a Pīr's tomb said to be that of Madār Shāh.[1] It is a place of pilgrimage for Muhammadans of the neighbourhood. A tall *bahera* (*Terminalia belerica)* marks the summit. In the Mahodra *tahsīl* the Jotpur Fort stands on the Bhundar pahār and in Malahra the Naināgir hill (24° 28′ N., 79° 9′ E.) with its collection of Jain temples, is also important.

RIVERS. The effect of the Pannā range, as already mentioned, is to cause all the small streams to flow in a south-easterly direction on the east side, and a north-westerly direction on the west side, to join the main systems of the Ken, Dhasān and Tons, these main systems having a northern flow towards the Jumna.

The Ken forces its way through the Shāhnagar hills and then, turning north, after traversing Simaria and Pawai, forms the boundary between Pannā and Chhatarpur. The Dhasān waters the Malahra *tahsīl*. A canal has been constructed by the British Government at Bariarpur, with a reservoir at Gangao, to supply the Bānda District.

Other streams are the Baghain, an affluent of the Jumna, which flows through the Dharampur *sub-tahsīl*, the Asrāwal and Sitāwal in Birsingpur, the Patnai and Barmai in Mahodra, and many smaller *nālas* and water-courses. None of these rivers is used for irrigation to any extent.

Tanks. No very large tanks exist in the State. Several are situated round Pannā town, including the Dharamsāgar at the foot of the Madār-tunga, while others are located at Guara, Bānda and Panwārī villages, in the Malahra *tahsīl*.

GEOLOGY.[2] The territories of the Pannā State show a well-marked correspondence between their physical and geological features, a characteristic of all regions that have long been subjected to the simple action of denudation.

Two main formations are met with, which divide Bundelkhand into very different regions; one, lying chiefly in the north, consists of a low-lying granitic plain, the other in the south of a more elevated tract, in which sedimentary rocks, specially sandstones, predominate.

The formations met with in the State are :—

1. Archæan.
2. Bijāwar.
3. Vindhyan.

1. It is probable that this is one of the places commemorative of Baddi-ud-din Madār Shāh, the well-known saint of the 15th century, who seems to have left many such shrines at places at which he halted in his wanderings, often with the tomb of some disciple located at it.

2. By Mr. E. Vredenburg, *Geological Survey of India.*

4. Lameta.
5. Deccan Trap.
6. Laterite.
7. Recent and sub-recent alluvial soil and calcareous tufa.

The oldest formation (1) consists of Bundelkhand gneiss; the Vindhyan rocks form the southern uplands, while the Bijāwars (2) intervene between it and the gneiss. Deccan Trap is met with in the Baxwāho *tahsīl*, and in a few isolated patches south-west of Pannā, where it is associated with Laterite (6). Over the whole southern region, Laterite is widely spread, either in compact masses or in flat-topped hills, or as nodules disseminated through the surface soil; occasionally the proportion is so large as to convert the soil into a lateritic gravel. Alluvium (7) is found in all the broader valleys, merging into the gangetic alluvium. The calcareous tufa which are found in river gorges constitute an important formation.

The Bundelkhand gneiss or granite is a typical coarse grained granite consisting of quartz, felspar (orthoclase chiefly), and hornblende. It is the presence of orthoclase in large, cleavable pink crystals that gives this rock its characteristic appearance. The quartz is a whitish or bluish grey and translucent; the hornblende is dark in colour. Bundelkhand gneiss.

The abrupt wall-like ridges of quartz which traverse the granitic region are a conspicuous feature; they strike north-east. The other characteristic of this region is the succession of linear dykes of igneous rock which strike approximately at right-angles to the quartz ridges. They appear to represent a period of volcanic activity contemporaneous with the Bijāwar system.

Similar dykes occur in Southern India associated with diamond-bearing tracts, and may have some genetic relation to these precious stones.

Near Pathar Chaukī, on the road from Pannā to Shāhghāt, a series of thin-bedded, faintly-banded quartzose rocks occur, which has hitherto been classed as of the Bijāwar system, but which is more probably of the Arāvalli class. Arāvallis.

The outcrop of sedimentary rocks round Bijāwar, of which a considerable portion lies in the State, has been dealt with in detail by Mr. Medlicott.[1] These rocks contain a considerable amount of hæmatite. Owing to the disturbance which these Bijāwars.

1. *Memoirs of the Geological Survey of India*, II, 35-18.

rocks have undergone, the Vindhyans rest upon them quite unconformably.

Vindhyans, Lower Vindhyans.

The Vindhyans are well represented. Of the Lower Vindhyans, the Semri division is well exposed in an outcrop at the waterfall at Pathar Chaukī on the road from Shāhghāt to Pannā. The lowest member of this series is a harsh sandstone often conglomeratic, which rests on the rocks referred to above as being in all probability of the Arāvalli series. Above the harsh sandstone is a hard siliceous cherty rock, like an indurated shale, rather than a sandstone overlaid by an indurated quartzitic sandstone, which forms the ledge from which the waterfall tumbles. Other rocks of this formation are the Palkua shales, which are remarkable for a dense black colour, that has caused them to be mistaken for coal. In the valley of the Baghain and Ranj a green quartzitic sandstone is found, intensely hard and of a greenish colour. Good exposures of the Palkua shales occur between Pathar Chaukī and Bakchor Chaukī. Above the shales lie the Tirowān limestones, which are exposed in the valley of the Barano river.

The Upper Vindhyans have been fully dealt with by Mr. Mallet.[1] These consist of massive beds of first class building stone of fine and even grain, especially well developed in the Upper Kaimur and Upper Bhānder series. While the main features are remarkably constant, the subsidiary rocks exhibit considerable local differences. The most interesting of these rocks are the Kaimur conglomerates in which the diamonds are found.[2]

Deccan Trap, Lametas and Laterite.

In the neighbourhood of Baxwāho only, are volcanic rocks of the Deccan Trap period, met with in any quantity, though the masses of laterite further east shew the large area over which this formation once spread.

Lametas.

Below the Trap the Lametas are found, consisting of a loose sandstone ; remnants of this formation lie round Pannā and large masses at Baxwāho.

In the Laterite hills south-west of Pannā typical bauxites occur, but could not be profitably worked for aluminium.

Recent formations.

Of recent formations true alluvium exists only in the river beds. Calcareous tufa are deposited by water holding carbonate of lime in solution, and form large masses near waterfalls and other places where evaporation is rapid. The limestone in such formations is of great purity.

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1. *Memoirs of the Geological Survey of India*, VII, Pt. I.
2. See Chapter II, Section IV.—Mines and Minerals.

The most important mineral deposit is that of the diamonds dealt with elsewhere. Mineral Deposits.

Besides these gems, however, the Kaimurs afford some of the finest building stone in India. The colour varies from white to pale yellow. At Khajrāho it has been used in the old temples. The quarry from which this stone was obtained appears to have been situated in the Jhinna pahār. Building stone.

Two classes of iron ore are found, one lateritic and the other hæmatitic. They were once worked to a considerable extent, but the industry has been killed by competition with imported iron. Iron.

The calcareous tufa are worked to a small extent for their lime. Large outcrops of Bhānder limestone occur in the south of the State, which contain an immense store of this mineral. Lime.

The vegetation consists chiefly of scrubby forest of shrubs of the species *Grewia*, *Zizyphus*, *Carissa*, *Woodfordia*, *Flueggia*, *Phyllanthus* and *Capparis*, with small trees of *Anogeissus*, *Acacia*, *Terminalia*, *Boswellia*, *Butea*, *Bassia*, *Diospyros* and other characteristic Central India trees. BOTANY.[1]

The wild animals now met with in Pannā differ in no way from those which occur elsewhere in India. Elephants were common in the State forests in Mughal days, and Abul Fazl[2] notes that the Pannā animals were the best. Though elephants are no longer encountered in the wild state, Pannā is still known as a place where these animals breed easily. FAUNA.

Tiger, leopard, black-buck (*Antilope cervicapra*), *chinkāra* (*Gazella benetii*), *roz* (*Antilope tragocamelos*), wild dogs, wolves, hyenas, etc., are found. Tigers are most common in the Shāhnagar *pargana*. Two miles from Mandla village (24° 45′ N., 80° 4′ E.), about 10 miles from Pannā, is a shooting preserve with a small house known as *Baharganj*. The Ken which flows close by affords an ample water-supply, while the cover is excellent. At Siri village (24° 26′ N., 80° 5′ E.), a walled enclosure has been built through openings in which animals are driven.

The birds and fishes are similar to those in other parts of India, and do not require detailed treatment.

The climate is somewhat subject to extremes, especially in the hilly parts. The average rainfall is 52 inches, a maximum of 73 having been recorded in 1894, and a minimum of 34 in 1899. Since 1901, six recording stations have been set up at Pannā, Pawai, Malahra, Aktohān, Dharampur, Birsingpur and Simaria. Climate and Rainfall.

1. By Lieut.-Col. D. Prain, I. M. S., *Botanical Survey of India*.
2. Blochmann—*Ain-i-akbari*, II, 122-618. It should be noted that Pannā may be a misreading of the Persian for Bhata, the name for Baghelkhand.

Section II.—History.

(Genealogical Tree.)

Early history.

The early history of the tract in which the dominions of Mahārājā Chhatarsāl, of Pannā, lay have been dealt with already in the Gazetteers of the Orchhā and Rewah States. The history of Pannā is intimately connected with that of Orchhā in conjunction with which it should be read.

After the revolt and death of Mahārājā Jhujhār Singh in 1634 [1] the Orchhā State territories were incorporated into the Mughal Empire.

The Bundelās, however, irritated by the extinction of their principal chiefship, rose in all directions, and, aided by the rugged nature of the country, defied all attempts on the part of the Mughal authorities to reduce them to order. At this juncture, moreoyer, a leader appeared in Champat Rai, Bundelā.

Champat Rai.

Champat Rai was a grandson of Udayāditya, or Udayājīt, the third son of Rājā Rudra Pratāp, the founder of Orchhā, who had, on his father's death, received Mahewa (24° 24′ N., 80° 10′E.) in *jāgīr*. Udayāditya's son was Prem Chand, his son Kunwar Sen and his son and grandson Mān Singh and Bhagwant Rai. Bhagwant Rai's son, Kul Nandan, had four sons, of whom Champat Rai was the youngest. Gathering the discontented Rājputs round him, Champat Rai inaugurated a regular system of guerilla warfare, harrassing the Mughal officials and small parties of troops, driving cultivators from their fields and laying the country waste. In 1636, Khān Daurān Bahādur Nasrat Jang, who had, together with Abdullāh Khān Fīroz Jang, suppressed the rebellion of Jhujhār Singh was sent to bring him to order, but does not appear to have effected anything, while Champat Rai gained several successes over the Imperial forces. [2]

He was then attacked by Abdullāh Khān Fīroz Jang, but unsuccessfully. In 1639, Prithvī Rājā, [3] younger son of Jhujhār Singh, whom the discontented Bundelās were desirous of putting on the Orchhā *gaddi*, was seized and imprisoned in Gwalior, Champat Rai and his son Sālivāhan managing, however, to escape from the field.

Bāki Khān was then sent to oppose him, but failed to capture Champat Rai, though he contrived to surprise and kill Sālivāhan. Chhatarsāl, the fourth and most famous of Champat

1 E. M. H., VII, 7, 19, 47.
2. E. M. H., VII, 61.
3. E. M. H., VII, 68.

Rai's sons, was born about this time on *Jeth Sudī* 3rd, Samvat 1707 (May 1650, A. D.).

Champat Rai now proceeded to raid with redoubled energy, sweeping over Mālwā, devastating Bhīlsa and Sironj and repulsing a feeble attempt on the part of the *sūbahdār* of Ujjain to oppose him. At length his raids became so extended as practically to include all the country from the Chambal to the Tons. In desperation, Shāh Jahān at length sent for Pahār Singh Bundelā, a brother of Jhujhār Singh, and installed him on the *gaddi* at Orchhā in the hope that he would be able to put an end to the disastrous tactics of Champat Rai.

After his installation, Pahār Singh contrived to meet Champat Rai at Jatāra, and induced him to solicit terms from the Emperor. Shāh Jahān, fully alive to the usefulness of men of the type of Champat Rai, readily forgave him and employed him against the fort of Kumhārgarh.

In recognition of his services on this occasion he was granted a portion of the Kūnch *pargana*. He seems, however, not to have been satisfied, and becoming contumacious was deprived of his *jāgīr* apparently through the instrumentality of Prince Dāra Shāh and it was made over to Pahār Singh. It is also asserted that Pahār Singh, to win the favour of the Emperor, tried to poison and then to murder Champat Rai. These attempts on his life decided Champat Rai to break off all relations with the head of the clan, with whom he had never been on very cordial terms, due principally to the fact that he had intended to obtain the Orchhā chiefship for himself.

When the sons of Shāh Jahān were struggling for the throne, Champat Rai, who bore Dāra a grudge for the loss of his *jāgīr*, joined Aurangzeb and Murād, and was instrumental in assisting the brothers to come within striking distance of Dāra. Bernier writes that Aurangzeb, finding Dāra strongly posted on the north bank of the Chambal, and being at a loss how to cross, "was intriguing with a Rājā of the name of Champet (Champat Rai), whom he gained over by presents and promises, and through whose territory he obtained permission to march his army for the purpose of reaching speedily that part of the river where it was fordable. Champet even undertook to be his guide through the forests and over mountains, which perhaps were considered impracticable by Dāra, and Aurangzeb, leaving his tents standing to deceive his brother, had crossed with his troops to the other side of the

river almost as soon as the enemy was apprised of his departure." [1]

Soon after crossing, the battle of Samugarh [2] was fought on May 28th, 1658, in which Dāra was utterly defeated. Champat Rai in return for his services was given high rank and considerable territory by Aurangzeb after his succession. Later on, however, he incurred the displeasure of the Emperor, who made over the territory he had granted him to Subhakaran Bundelā, the chief of Datiā (1656-1683). Champat Rai, divested of his possession, thereupon renewed his old predatory habits, making his headquarters at Jairuch. Subhakaran attacked him and drove him to Dhamoni, where, however, he met with another Imperial force and was obliged to retreat. Champat Rai was now an old man in failing health. After an indecisive fight at Anghori, when Rājā Devī Singh, the Chanderī chief (1648-1661), held aloof from his kinsman, Champat Rai was obliged to retire through Orchhā on Jatāra, where Indraman, the chief of Suhra, was coming to his assistance. Indraman was, however, killed in a skirmish, and Champat Rai had to fall back alone on Suhra, where he left his son Chhatarsāl and continued his retreat. Fortune had turned her back upon Champat Rai, his bow which had served him in many a hard fight broke as he was stringing it, and all his supporters failed him in his need, even his confidential body servant refused to personate his master and to assist him to escape. When informed of this last defection, Champat Rai, believing his end was near, exclaimed, "whatever is pre-ordained must take place," and resumed his flight.

Death of Champat Rai, A. D. 1662.

At about 14 miles from Suhra he was caught up by a detachment of the Mughal army under Nāmdār Khān and surrounded. After a desperate fight, in which his force was outnumbered, the old chief besought his Rānī who was with him, to save him from capture by putting an end to his life. Drawing her lord's dagger she plunged it first into her husband's breast and then into her own. Thus fighting to the last for the honour of his clan fell Champat Rai. Champat Rai had five sons, Sālivāhan, killed by Bāki Khān, in 1650; Angad Rai, Ratan Singh, Chhatarsāl and Gopāl. Chhatarsāl at this time (1662), about 13 years of age, was destined to raise the fame of the Bundelā clan higher than it had ever stood since the days of Bīr Singh Dev.

Chhatarsāl (1662-1732).

Chhatarsāl was still at Suhra when his parents died. Seeing the desperate nature of his case, he determined to make

1. *Bernier's Travels* (Constable), 46.
2. E. M. H., VII, 220.

terms with the Emperor and raise the fortunes of his house by achieving success in the field. With this object he obtained admission to the army of the Deccan under Sawāi Jai Singh, of Jaipur, and took part in several operations. His endeavours did not, however, in his opinion, meet with the return they merited, and disgusted by this apparent neglect, he resolved to follow in his father's footsteps and compel recognition by means of guerilla warfare. The great Marāthā leader Shivājī was, at this time, beginning to cause trouble to the Mughal authorities, and Chhatarsāl had formed the plan of joining him. Crossing the Bhīma river he effected a junction with Shivājī, who encouraged him to fight against the Muhammadans, and presented him with his own sword. An officer attendant on Dalpat Rao, of Datia, who wrote an account of the events of the day, remarks that Shivājī "placed little confidence in the people of Hindustan," and, therefore, declined to employ Chhatarsāl.[1]

Supported by his brothers, and Bīr Baldeo of Aurangābād, Rājā Dhurmangad of Chanderī, and other chiefs, Chhatarsāl soon gathered his father's old followers round him, who were eager to see the ancient power of the clan restored. Marching into Bundelkhand and Mālwā in 1671 he at once commenced operations, and captured a number of places, including Sironj, which he temporarily made his headquarters. As soon as his forces were sufficiently augmented to ensure success, he proceeded to raid Bundelkhand systematically. Hailed everywhere as the saviour of the Bundelā cause, he was supported by all the local Thākurs, who flocked to join his standard. Such feeble attempts as the Mughal Governors made to resist him were easily repulsed, and in an incredibly short time he became master of all Bundelkhand, and seizing the Kālinjar fort, always the key to this tract from the earliest days, was in a position to consolidate his possessions.

Aurangzeb, busy with his conquests in the Deccan and troubled by revolts among the great Rājput chiefs and the rapidly increasing power of the Marāthās, left the subjection of the turbulent Bundelā free-booter to his deputies. There are, however, signs that Aurangzeb, impressed by the growth of his power, was at length about to take stringent measures for Chhatarsāl's suppression when he died on March 4th, 1707. Chhatarsāl, about this time, appears to have settled down to a more or less peaceful existence at Mau-Mahewa near Chhatarpur, and to have engaged himself in the administration

1. Scott's *History of the Deccan*, II, 35.

of his large possessions, which now extended from the Betwā to the Tons and the Jumna almost to Jabalpur.

Aurangzeb's successor, Bahādur Shāh, recognising how difficult it would be to oust Chhatarsāl, tacitly acquiesced in the *status quo*, and even employed that chief in some minor expeditions. In 1729 Muhammad Khān Bangash proceeded against him with a force of 80,000 horse and 100 elephants.[1] Muhammad Khān Bangash Ghazanfar Jang was a native of Mau on the Ganges, in the Shamsābād *pargana*, of the Allahābād *sūbah*. A soldier of fortune, he had, during the decline of the central power, become virtually independent in Farrukhābād. He was in the habit of hiring himself out, to the highest bidder, and sided with various Bundelā chiefs at different times. He held high appointments under the Mughal Emperors, being at different times *sūbahdār* of Allahābād and Mālwā (1732).

Unable to cope single-handed with this invasion, and driven from Jaitpur, Chhatarsāl, in 1730-31, called on Bājī Rao Peshwā for assistance. Tradition states that his letter begging for help ended with this verse—

Jo bītī Gajarāj par so bītī ab āī,
Bājī jāt Bundel kī rākho Bājī Rai.
What befell Gajarāj has come to pass now,
The Bundelā's wager is being lost, save him, O Bājī Rao.

Bājī Rao, fully alive to the political importance of such an alliance, at once responded, and came with a force of 100,000 horse. Muhammad Khān Bangash was obliged to retreat into the Jaitpur fort which he had captured from Chhatarsāl. Here, after a siege of six months, in which a seer of flour sold for 80 rupees, he was reduced to desperate straits and was only saved from unconditional surrender by the arrival of a body of Rohillas brought there by his son Karīm Kunwar, who had contrived to communicate with them.

Chhatarsāl soon after this event divided up his possessions. In return for the services he had rendered, he made over a third share of his possessions to Bājī Rao.

His eldest son, Hirde Shāh, received territory worth 38 lakhs, including Pannā, Kālinjar and Shāhgarh; the second son, Jagat Rāj, receiving a *jāgīr* worth 33 lakhs, including

1. E. M. H., VIII, 46-48; S. M. I. 257-260. The later Mughals, J. A. B., LXV, 187.

Jaitpur, Ajaigarh and Charkhārī; and the Peshwā, a *jāgīr* of 39 lakhs, including Saugor, Kālpī, Jhānsi and Sironj.

Chhatarsāl died at about 89 years of age in 1732 or 1733, different dates being given, the most generally accepted being *Bhādon*, *Sudī* 3rd Samvat 1788, or August 1732. His cenotaph stands at Mau village in Chhatarpur State, on the road to Nowgong. His descendants still hold besides Pannā, Ajaigarh, Charkhārī, Bijāwar, Jaso, Jignī, Lugāsī and Sarīla. [1]

The eldest son Hirde Shāh succeeded to Pannā, which dates its existence as a separate chiefship from this time. Hirde Shāh (1732-39).

There is nothing of importance to relate during Hirde Shāh's time. In 1732, soon after his succession, he made an attack on Rewah, then ruled over by the minor chief Avdhūt Singh. He seized Rewah town which he continued to hold till about 1739. During this period he erected the *Bundelā-darwāza* at that place. Birsingpur, also a Rewah possession, was seized by him, and is still held by the Pannā chief.

He died on *Māgh Sudī* 9th, Samvat 1795 (January 1739), at 32 years of age, leaving eight legitimate sons and one illegitimate.

The eldest son Subhāg or Sabha Singh succeeded. He was a tyrannical ruler, in whose day the power of the State rapidly declined. He died on *Asārh Badī* 11th, 1809 (May 1752). His cenotaph stands at Senia village in Chhatarpur State. The diamond mines are said to have been first worked in his day. He was succeeded by his son Amān Singh. Subhāg Singh (1739-52).

Amān Singh had two brothers, Hindūpat and Khet Singh. Family dissensions arose soon after Amān Singh's succession, and in a fight with Hindūpat at Durga Talāo, near Chitrakūt, he was killed. He is always remembered by his lavish generosity alienating among other gifts, territory worth one lakh for the support of the Chitrakūt temples. Internal dissension was now the order of the day. Benī Hazūrī, on behalf of Hindūpat and Khemrāj Chaube, of Kālinjar, fought at Durga Talāo, the Chaube being victorious, while Khumān Singh, of Charkhārī, was surprised and killed at Maudha by Naune Arjun Singh, general to Gumān Singh, of Bānda. Amān Singh (1752-58).

Hindūpat then obtained the *gaddi* and succeeded his brother, proceeding to make his position more secure, by confining and soon after making away with his brother Khet Singh. In 1763-64 Shujā-ud-daula, Nawāb of Bengal, overran Hindūpat (1758-76).

1. Appendix A.

Bundelkhand and exacted tribute from Hindūpat and several other chiefs. Hindūpat made some difficulties about paying it in full. This led to a dispute which was settled by Kāsim Alī Khān becoming security for the amount.[1] Kāsim Alī was at this time urging the Nawāb to attack the English, but could not get his request attended to on account of the dispute with Hindūpat, and rightly considered that the quickest method was to become himself surety for the Bundelā chief's tribute. The battles of Pātna and Buxār followed soon after.

Hindūpat built the Jugal Kishor temple at Pannā, the fort of Mahārājganj (24° 35′ N., 79° 23′ E.) near Bijāwar, and a palace on the Kālinjar fort. He died in *Aghan Badī* 9th, Samvat 1833 (November 1776).

Anirudh (1776-80).

Hindūpat was succeeded by his son Anirudh as a minor, the State being left to the care of Benī Hazūrī and the Brāhman Khemrāj Chaube. It was during this Chief's time that Colonel Goddard made his famous march.

In 1777, Hastings determined to support Raghunāth Rao's (Rāghoba's) claims to the Peshwāship. He, therefore, determined to send a force from Bengal to Bombay to his support, which would at the same time shew the Power of the British. Applications were made to Sindhia, our nominal ally, to assist the force, and although assistance was promised, secret instructions were given to the Bundelkhand chiefs to oppose the column. In May 1778, Colonel Leslie entered Bundelkhand where he was at once harrassed by the chiefs. Hastings, writing in August 1778[2] refers to Leslie's dilatory measures, and also notes the opposition to his march offered by Anirudh Singh, "the young Raja of Bundelkhand," who was attacked and defeated at Mau near Chhatarpur on July 10th. Leslie was supported, however, by Sarnat Singh, who was then intriguing to seize the *gaddi*. On October 3rd, 1778, Colonel Leslie died at Rājgarh in Chhatarpur State, and Colonel Goddard took up the command, and at once applied to Benī Hazūrī for a passport through his country which was refused. Goddard, however, continued his march easily defeating the bodies of troops which attempted to obstruct his advance.[3]

Interregnum (1780-85.)

The jealousies of Benī Hazūrī and Khemrāj, however, soon plunged the State into Civil War, in the midst of which Anirudh died, and his brothers Sarnat Singh and Dhokal Singh, as well as other members of the family, commenced a struggle for the *gaddi*.

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1. E. M. H., VIII, 215 ; S. M. II, 523.
2. Gleig—*Life of Warren Hastings*, II, 194, *ff* 217, *ff*.
3. G. D., II, Chap. IV ; S. M., III, 113 ; *Cal. Rev.* 1856, Vol. XXVI, 557.

Naune Arjun supported Sarnat and defeated Benī Hazūrī at Gathauri, where he was killed.

Benī Hazūrī, Khemrāj and Sone Shāh Ponwār, guardian of Sarnat Singh's minor son, had all acquired considerable territories during the confusion which reigned at this time, and founded, respectively, the present states of Maihar, Pāldeo and Chhatarpur. The Chaube *jāgīrdārs*, Daowas of Kālinjar and rulers of Bīhat and Alīpura, became independent at the same time.

Dhokal Singh (1785-98).

Ultimately Dhokal Singh, a brother of Anirudh, was able to establish himself on the *gaddi*, but not without a struggle to keep his position. At Chhacharia, 8 miles from Taraoli, a fiercely contested battle took place between Rājdhar Hazūrī, son of Benī Hazūrī, and Naune Arjun Singh, in which Kīrat Singh and the Rājā of Marpha and many others fell. Owing to these internal dissensions which had weakened the states, Bundelkhand, in 1789-90, became an easy prey to the Gusāin leader, Himmat Bahādur, and his ally Alī Bahādur, afterwards the Nawāb of Bānda. As these two individuals played an important part in the history of Bundelkhand, it will not perhaps be out of place to give a brief account of them. Anūpgīr, or Himmat Bahādur, was a Gusāin *mahant* who had been brought up as a *chela* by the head of the Datiā Gusāins, and later on became the leader of a considerable body of men. He served under Nawāb Shujā-ud-daula and fought on his side in the battle of Buxār (October 23rd, 1764). He later on joined Mahādjī Sindhia, accompanying him in his march on Delhi in 1784. Falling into disgrace, however, he was arrested at Muttra, but escaped and took refuge with Alī Bahādur, most of his men remaining with Sindhia.

Alī Bahādur was a grandson of the Peshwā Bājī Rao, being the son of Shamsher Bahādur, a son of the Peshwā by a Muhammadan concubine.[1]

On the flight of Shujā-ud-daula after the battle of Buxār, Himmat Bahādur entered Bundelkhand, and seeing the internal dissensions raging between the various descendants of Chhatarsāl, determined to take advantage of them. To make his position more secure he called in Alī Bahādur. Advancing into the country they encountered Naune Arjun Singh, general to the Bānda chief, near Ajaigarh where Naune Arjun was killed. Dividing their forces, Himmat Bahādur advanced on Charkhārī, where he defeated Rājā Bir Singh, of Bijāwar, who was killed. Other victories followed, the defeat of Colonel Meiselbeck,

1. Broughton—*Letters from a Maratha Camp* (Constable), p. 96-123 ; G. D., II, 213.

a Dane in the service of Himmat Bahādur, being the only important success gained by the Bundelās. The Bundelās now took to guerilla warfare, and the whole tract became a scene of plunder, violence and rapine. Strongholds of leaders of robber bands sprang into existence on every hill, no road was secure, no town safe from raids, while every man's hand was against his neighbour. The fields were left untilled, and famine stalked through the land. The district became known as the *garhāland* from its numerous forts, and it required strong measures before order was restored. Alī Bahādur, who had now established himself at Bānda, proceeded to grant *sanads* to the local chiefs, including Dhokal Singh, though his armies actually occupied the whole of the Pannā State, the chief living with the Daowas and Chaubes of Kālinjar. In 1802, Alī Bahādur died when engaged in attacking Kālinjar, while the treaty of Bassein (December 31st, 1802) placed the Peshwā's possessions in Bundelkhand under British rule. Shamsher Bahādur succeeded his father Alī Bahādur. Himmat Bahādur, knowing Shamsher's designs, made terms with the British through Colonel Meiselbeck by which he obtained land worth 20 lakhs revenue. After some resistance, Shamsher Bahādur also came to terms.

Kishor Singh (1798-1834).

When the British supremacy was firmly established in 1803, Kishor Singh was nominally ruling, though actually an exile. He was re-instated and confirmed in his possessions by the British Government under *sanads* conferred in 1807 and 1811. [1] His oppressive methods of rule, however, necessitated British intervention on several occasions. In 1832, he made over the administration of his State to Kunwar Partāp Singh, of Chhatarpur, with the assent of Government. Two years later, however, it was found necessary to remove the Chief from the state, and his son Harbans Rai was put in as Regent.

Harbans Rai (1834-49).

Kishor Singh died in 1834, and Harbans Rai succeeded. Two of Kishor Singh's Rānīs became *satī* on this occasion.

Nirpat Singh (1849-70).

Harbans Rai died childless in 1849, and was succeeded by his brother Nirpat Singh. Government, however, refused to recognize his succession until he had abolished *satī* in his territories. Nirpat Singh proved an excellent administrator. In 1857, he was most staunch in his support of the British Government, in spite of much opposition among his own people. He wrote constantly to Mr. Erskine, Commissioner of Jabalpur, offering assistance. When the rebel Rānī of the lapsed state of Jaitpur seized the Damoh District, Mr. Erskine asked the Pannā chief to drive her out. He at once sent his brother-in-law, Kunwar Shāmle-ju-dev with the State

1. Appendix B.

forces, and compelled her to evacuate the district which Shāmle-ju-dev then managed for the British till February 1858, when it was handed over. Major Ellis was given asylum in Pannā at this time. The fort of Kālinjar was also held by Nirpat Singh who proceeded there personally, being later on joined by Lieutenant Remington with a small detachment of Native Infantry.[1] Lieutenant Remington, writing in November, 1857, remarks :—"This fort is surrounded by a rebellious and disorderly population, except in the Pannā direction where everything is conducted most admirably by the Rājā, who deserves the greatest credit, he being the only Rājā in these parts who has openly declared his intention to stand or fall by us, and has not been afraid to appear constantly in public in our company, which has had a great effect in keeping the mutineers from attacking this force........."[2]

For his loyalty and good services the Chief was rewarded with a *khilat*, of the value of Rs. 20,000, and the grant of the Simaria *pargana*. In 1869 he was given the personal title of Mahendra which was made hereditary in 1875, and in 1862 an adoption *sanad* was presented to him. In 1863 he ceded the land required for the railway from Itārsi to Jabalpur. He was killed by a tiger while out shooting in 1870 and was succeeded by his son Rudra Pratāp Singh.

Rudra Pratāp Singh (1870-93).

Mahārājā Rudra Pratāp was created a K. C. S. I., in 1875, receiving this distinction from the hands of the Prince of Wales (now King Edward VII) at Calcutta in January 1876. In 1877 he attended the Delhi Assemblage, and was given two extra guns to his salute as a personal honour, and presented with a Banner and Medal. On his death in 1893 his brother, Lokpāl Singh, succeeded, Rudra Pratāp dying without issue.

Lokpāl Singh (1893-97).

No events of importance took place during his time except the severe famine of 1897-98, which he combated most strenuously.

Mādho Singh (1897-1902).

Lokpāl Singh was succeeded in 1897 by his son Mādho Singh. In 1902, Mādho Singh was deposed for complicity in the murder of his uncle Khumān Singh.

Jādvendra Singh (1902-

The son of Khumān Singh, Jādvendra Singh, was then selected to succeed. He is a minor, being only 14 years (1907) of age, and is being educated at the Mayo College at Ajmer, the administration of the State being entrusted to a Dīwān and Council under the direction of the Political Agent.

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1. *Official Narrative of Events during the Mutiny of 1857-58*, I, 156.
2. *Phœnix* Newspaper, Karāchi, 18th November, 1857.

Titles.

The Pannā Chief enjoys the titles of His Highness and Mahārājā Mahendra, and receives a salute of 11 guns.

Connections.

The Chief has two brothers—Rāghuvendra Singh, who is studying with him at the Mayo College, Ajmer, and Bhāratendra Singh. Other members are Mahendra Mahārānī Barī Sarkār Bāgia, the widow of Mahārājā Rudra Pratāp Singh, who enjoys a *jāgīr* of Rs. 7,000 a year; Mahendra Mahārānī, of Baraich, also a widow of Rudra Pratāp, who enjoys a similar *jāgīr*, two Rao Rānīs, the widows of Rao Rājā Khumān Singh, of whom one is the Chief's mother, and Rajju Rājā, His Highness's sister of three years old.

Section III.—Population.
(TABLES III TO VI.)

Enumerations, Variation and Density.

Three enumerations have taken place giving in 1881, 227,306 ;1891, 239,333 ; 1901, 192,986. A decrease of 19 per cent. thus took place between 1891 and 1901. The density is only 81 persons to the square mile.

Towns and Villages.

Of 1,009 towns and villages in the State, 935 have a population of under 500; 52 of between 500 and 1,000; 18 of between 1,000 and 2,000; 3 of between 2,000 and 5,000; and 1 (the chief town) of over 5,000.

Vital Statistics (Table V).

The collection of these was only instituted lately. The returns show 52 births and 17 deaths *per mille* on the total population.

Sex.

The sex figures showed 97,091 males and 95,895 females, or 98 women to 100 men.

Religions.

Classified by religions, there were 173,735, or 90 per cent., Hindus; 5,021, or 3 per cent., Musalmāns; 12,249, or 6 per cent., Animists ; 1,881 Jains, 82 Sīkhs and 18 Christians.

Language and Literacy.

The prevailing form of speech is Bundelkhandī and its cognate dialects. Of the whole population, 2,806 persons, or 14 per cent., were literate.

Castes.

The predominating castes were Brāhmans 12 per cent., Chamārs 11 per cent., Lodhīs 8 per cent., Ahīrs and Kurmīs 7 per cent., Kāchhīs 5 per cent., and Rājputs 4 per cent.

Occupations.

Agricultural and pastoral occupations were followed by 118,151 persons, or 61 per cent. of the population.

SOCIAL CHARACTERISTICS. Dress.

Little distinction is to be noticed between local Muhammadans and Hindus, the former assimilating their dress, and even their customs, to those adopted by the latter. The *angarkha*, *kurta* and *sāfa* are generally worn.

Food.

Flesh is eaten by none of the higher castes, and liquor is drunk by few. The poorer classes live mainly on *dhunian*,

kutkī (*Panicum miliare*), *sāmān* (*P. frumentaceum*), *kākun* (*Setaria italica*) and the fruit of the *mahuā* (*Bassia latifolia*) and *achār* (*Buchanania latifolia*). The rich eat wheat, rice, gram and fruits ; a few only eat flesh.

Daily life.

The trading classes are busy for eight months in the year, the slack season being during the rains. Cultivators similarly have two months of leisure, after the gathering of the *rabi* crops.

Houses.

Houses are mostly of mud and thatched or tiled. In Pannā town and other localities where stone is easily obtained locally, it is used in constructing huts.

Marriage.

Marriage ceremonials are the same as those observed in other parts of India ; the expenses in the case of the poorer classes amount to about Rs. 50 to Rs. 100, and in the case of the middle classes from Rs. 500 to Rs. 2,000; the rich often spend very large sums on this ceremony.

Disposal of dead.

Hindus are burned but Musalmāns and those belonging to the local sect of Dhāmis or Prān-nāthīs are buried.

Festivals.

The chief holidays observed are the *Diwāli*, *Dasahra* and *Holi* by Hindus, and the *Muharram* and *Ids* by Muhammadans. The State recognizes about 30 holidays in the year, during which offices are closed. A local *sabha* for curtailing expenditure on marriages has been formed of nine *jāgīrdārs*, who work in connection with the *Bevillekrit ɪhākur Hit Karini Sabha*.

PUBLIC HEALTH.

The health of the State has always been good ; and except for a few local outbreaks of cholera, no epidemics of severe nature have ever appeared.

CHAPTER II.

ECONOMIC.

(TABLES VII-XV, XXIX AND XXX.)

Section I.—Agriculture.

General conditions.

Generally speaking, the soil of the State is of only moderate fertility.

In the Haveli tract comprising the *tahsīls* of Pawai, Simaria, Singhpur and Birsingpur, and a part of Pannā *khās* the best soils are found and *rabi* crops are regularly grown without irrigation.

Soils.

Soils are classed by the agriculturist by their composition, crop-bearing power and position. A large number of classes are recognised by cultivators, the more important being *mār*, *kābar*, *parua*, *pili*, *bhūrī*, *lāl*, *bhatwa*, *pathrīlī*, *retīlī* and *kankrīlī*, placed according to constitution and appearance.

The classes adopted in the Settlement now in progress under a British Settlement Officer are *mār* or *mund*, *kābar*, *parua* and *rānkhar* or *rānkar*, which are differentiated into superior and inferior. According to position also they are classed as *geunra* (near village sites) and *hār* (outlying).

Mār is a black loamy soil known popularly as "black cotton."

It is the product of the decomposition of Deccan Trap. South of the northern Vindhyan scarp it is called *mund*. The best varieties of it are found in the Dharampur and Aktohān *tahsīls* in the north, and Baxwāho in the south. The Haveli *mund* is naturally lighter but is very fertile when embanked. It is characterised by its power of bearing *rabi* crops continuously without irrigation, its usual *kharīf* crop is *jowār*.

Kābar is a soil of similar composition and qualities, but is more of a clay than a loam and is free from *kankar* nodules, which invariably accompany *mār*.

Parua is a sandy loam, which is often very fertile and of alluvial origin. It is typically found in Dharampur and Aktohān, and throughout the Haveli. It is the soil which responds most to irrigation.

Rānkhar is the refuse soil composed of gravels and rocky detritus, and is suited only to the growth of small millets.

In addition to these natural soils *kachhār* or the alluvium on river banks which is often very rich near the Ken, Biarma

and Sonār; *tari* or embanked depressions through which a stream runs and always furnishes a *rabi* seed bed and *bandhia* or rice terraces of the hilly tracts, have also been adopted as soil classes.

Seasons.

Two seasons are followed, the *kharīf* or *siārī* and the *rabi* or *unhārī*; *kodon*, *jowār*, *bājra*, maize, etc., being sown in the former, which lasts from May to October; and wheat, gram and linseed in the latter, which lasts from October to March.

Cultivated area and Variation.

The normal area cultivated amounts to about 298,000 acres, or 19 per cent. of the total area of the State.

Agricultural practice.

Fields are broken with the plough just before the rains so as to allow the moisture to penetrate and also air the ground. As soon as rain falls the soil is finally ploughed and sown. Small seed is sown broadcast and large seed through a drill. The ground to be used in the *rabi* is ploughed several times till well saturated.

Dufasli.

The *dufasli* or double-cropped area is mostly confined to the tracts which are irrigated, namely, to the gneissic plateau, north of the first Vindhyan scarp. The embanked terraces of *parganas* Rāipura and Shāhnagar in the extreme south often bear both rice and wheat or barley, and a small percentage of *geunra* lands are also double-cropped without irrigation. Out of a total cultivated area of 298,000 acres, 26,600 acres are double-cropped according to the Settlement records.

Mixed sowings.

Mixed sowings are common. In *pili* and *bhūrī* soils, *jowār* is sown together with *mūng*, *kodon*, *urad* or *kutkī*; in black and red soil, barley is sown with *batla*.

Rotation.

Rotation of crops varies with the class of soil. In the poorest *parua*, and *rānkhar*, *til* is grown for the first year followed by *kodon* and *kutkī*. It generally falls fallow after the third year. In the good *parua* of Aktohān and Dharampur *til* is succeeded by *jowār*, this by gram and gram by cotton, and *arhar* and the succession is kept up over a period of years. In the heavier soils of *mār* and *kābar* wheat, or wheat mixed with gram and linseed may be grown without intermission, though *jowār* may take the place of *rabi* when the seasons are not favourable to winter sowings or where the tenants are impoverished. The cultivators well understand the value of recuperating their wheat or *jowār*-bearing lands, by an occasional leguminous crop, like gram or *mūng*, by means of which the nitrogen is kept within the soil.

Manure.

Manuring is very little practised. In the case of special crops, such as poppy and sugarcane, it is essential to manure the soil, but in other cases is only employed occasionally. The manure used consists ordinarily of village-sweepings.

Pests.

Rats, locusts and blight *(gerua)* are the most common pests from which the crops suffer.

Implements.

The most important implements are the *har* or plough, *patela* or clod-breaker, *phāora* or spade and *khurpa* or hoe.

Crops: Area sown.

The area under *kharīf* crops in a normal year is about 172,500 acres, and at the *rabi* 120,800 acres. The chief crops in the former case are *kodon* (57,900), rice (30,900), *jowār* (20,500), oil-seeds (20,100), *kutkī* (11,500), *sāmān* (6,300), *makka* or maize (4,100), pulses (3,900), and cotton (1,700); and in the *rabi*, wheat (35,200), gram (32,400) and *jau* or barley (16,500).

Crops at each harvest.

The main food crops at the *kharīf* are *makka* or maize (*Zea mays*), *jundi* or *jowār* (*Sorghum vulgare*), *warda* (*Phaseolus radiatus*), *rāhar* or *arhar* (*Cajanus indicus*), *mūng* (*Phaseolus mungo*), *bājra* (*Pencillaria spicata*), *kodon* (*Panicum scrobiculatum*), *kutkī* (*P. miliare*), *kākun* (*Setaria italica*) and *dhān* or rice (*Oryza sativa*); at the *rabi* they are wheat or *gehūn* (*Triticum æstivum*), gram or *chana* (*Cicer arietinum*), *masūr* (*Ervum lens*), and barley or *jau* (*Hordeum vulgare*).

Oil-seeds.

Tillī (*Sesamum indicum*), *arsī* or linseed (*Linum usitatissimum*) and *sarson* (*Brassica campestris*).

Fibres.

Cotton *(Gossypium indicum)* is sown in some quantity, and a little *amāri* (*Hibiscus cannabinus*) and *san* (*Crotolaria juncea*).

Poppy and drugs.

A little poppy is sown in Shāhnagar and Pawai.

Garden produce.

In gardens vegetables and fruit are cultivated, the commonest of the former being onions, garlic, ginger, brinjal (*Solanum melogena*), carrots, radishes, melons and many varieties of gourd. The principal fruit trees are custard-apple, mango, guava, pomegranate, orange, pumelos and plantains.

Progress.

No new implements or seeds have been introduced.

Irrigation.

Irrigation is almost entirely confined to the Guara *pargana* of the Malahra *tahsīl* with a little in Aktohān. In these two tracts 13,000 or 77 per cent. of the total cultivated area is shown in the Settlement records as protected by irrigation. For the rest of the State the percentage is only 23.

The chief source of irrigation is wells and the principal mechanism for raising water is the Persian wheel. Occasionally the *tarsa* or leather bag worked by oxen on an inclined plane over a pulley is employed when the water is more than fifteen feet below the surface. In the Haveli water is raised from wells by the *dhenkli* or weighted lever and a small earthen *ghara*. There are a few villages only where irrigation is practised from lakes. These are larger and most numerous on the gneissic plateau, and date from Chandel times or even prior to that. The water is conveyed from them to the fields by masonry sluices communicating with small channels, but when the level of the water sinks it is laboriously raised in canoes (*donri*) or basket lifts (*dāl*), and occasionally by Persian wheels constructed on the *bandh*. Streams are sometimes held up by temporary dams, but the amount of irrigation so effected is inconsiderable. Field embankments in black soil take the place of irrigation in the Haveli tract, and very great ingenuity is displayed by the people in their construction. By their means the fields are flooded in the rains and the water is drawn off in time to sow wheat. Mechanism.

The total area normally under irrigation is 17,000 acres. Figures are not available for more than one year.

No special breed of cattle is met with in the State, but most cultivators rear cows, buffaloes, goats and sheep. Elephants are bred to a small extent by the Dārbar. Cattle.

Ample pasture lands exist, and no difficulty is ever experienced in feeding cattle, except in a year of absolute famine. Pasture.

No special cattle fairs are held, but the sale of cattle goes on at the ordinary markets. Cattle fairs.

The population is almost entirely agricultural or subsists by agriculture. The best cultivators are Lodhīs, Kurmīs, Kachhīs and Telīs. Agricultural population.

Takkāvi advances are made freely whenever they are required by the people. These advances are given for the purchase of cattle and seed and food grain. Interest is charged at the rate of 6 per cent. per annum on these loans which are realised usually at the harvest, but in special cases by instalments spread over a year or two. Takkāvi.

Section II.—Wages and Prices.

(TABLES XIII AND XIV.)

Wages for agricultural operations are paid in kind as a rule. For cutting *kodon*, rice, *kutkī*, etc., from 2 to 3 seers Wages and Prices.

of grain are given daily to each man, and for reaping wheat two *pulis*, or bundles, each containing 2 to 3 seers of corn.

No material alteration has taken place in local wage rates.

Prices have risen somewhat since the opening of roads, but the State is still too isolated to be very seriously affected by improvements in outside conditions of trade.

Material condition.

Mal-administration and bad years have caused a large area to go out of cultivation, while much is of necessity left fallow owing to the small population per square mile. Encouragement is now being given by granting easy terms to all who break new land, and conditions are improving. These indifferent years included two, 1897 and 1900, of actual famine.

Section III.—Forests.

(TABLE IX.)

Area.

Forests of varying density occur throughout the State, except in the alluvial tract round Pawai and Simaria called the Haveli. The actual area under forest is about 1,800 square miles or 75 per cent. of the total.

Trees.

Botanically the forests are of the Central Indian type. The most valuable trees are teak (*Tectona grandis*) occurring gregariously near the beds of rivers and in the smaller valleys, sporadically on the slopes of the hills immediately above and occasionally on the plateaus; it is generally of poor quality, sound trees of over two feet in girth being rare. Bamboo (*Dendrocalamus strictus*), which at present has very much deteriorated owing to the reckless cutting of young shoots in the past, *tendū* (*Diospyros melanoxylon*), *haldū* (*Adina cordifolia*), *kaim* (*Stephegyne parvifolia*), *dhāwa* (*Anogeissus latifolia*), *sejha* (*Lagerstræmia parviflora*), *sandan* (*Ougeinia dalbergioides*), *sāj* (*Terminalia tomentosa*) and *khair* (*Acacia catechu*), being other important species. *Mahuā* (*Bassia latifolia*) is very common in cultivated land on moister soils.

The chief demand for wood in the past has been for the now moribund iron smelting industry, for lime burning and for export to the Bānda District. Besides affording a supply of wood for agricultural implements and building to villages adjacent to them the forests are of economic value in providing labour for the poorer classes and many edible plants and roots useful in famine time.

Control.

A trained forest officer, lent by Gôvernment, has now examined and reported on the forests and their administration has been placed under a trained official. This is the first attempt at systematic forestry although certain trees, called the *satkatha*,

viz., teak, *shīsham*, mango, *mahuā*, *sāj*, *chhiula*, *achār*, have always been protected.

The forest revenue now about Rs. 30,000 a year will rapidly increase under proper management.

Section IV.—Mines and Minerals.
(TABLE XII.)

The minerals found are diamonds, iron-ore, building stone and limestone *(see* "Geology").

DIAMONDS.

The diamonds occur in the Vindhyan conglomerates mixed with pebbles from the Bundelkhand gneiss and Lower Vindhyan series. The workers believe that a prevalence of the green vitreous quartzite pebbles, called *khansia*, which are derived from the Vindhyan rocks, are an indication of the presence of diamonds.

In the neighbourhood of Pannā the conglomerate containing these stones occurs, resting directly on the upper surface of the Kaimur sandstone; below are the Rewah shales, the conglomerate being surrounded by an arenaceous ground-mass locally called *mudda*.

Further east from Pannā round Itwa (24° 42' N., 80° 30' E.), the conglomerate is separated from the Kaimurs by 20 to 25 feet of shale and limestone.

The presence of these two separate diamantiferous layers disposes of Medlicot's difficulty in determining the stratigraphical position of the diamond-bearing stratum.

Workings.

Workings are of three types, which may be classed as "direct workings," "shallow workings" and "alluvial workings."

"Direct workings" are always employed when the conglomerate is being extracted *in situ;* cylindrical pits are sunk from 30 to 40 feet deep, and 18 to 35 feet wide. The overlying *strata* above the *mudda* matrix is removed by spades and picks, but the *mudda* itself, which is a hard sandstone matrix, cannot be thus extracted. To remove the *mudda* fires are lighted upon it, which cause it to split, and it is then removed in large horizontal slabs. These slabs are collected for future treatment.

When all the *mudda* has been removed from the floor, galleries are driven into the sides of the pit and the matrix similarly extracted.

The mines when shallow are entered by steps, but as they become deeper by means of an inclined plane. Excavation is usually carried out from March till the rains break ; if operations

are commenced earlier, the pits have to be emptied of water by means of a Persian wheel.

The *mudda* thus extracted is then broken up, and the shaly conglomerate associated with it, known as *kakru*, is lixiviated in water. This washing of the *kakru* is done in shallow pits near the mouth of the mine. A man churns up the matrix in the water with his feet. The cleaned matrix is then removed and searched by hand for stones.

In the case of the *mudda*, which is much harder than the *kakru*, the mass has to be broken into pieces with a hammer before being washed. In spite of this rough treatment the stones are seldom damaged.

In the "shallow workings" the process is similar, but no heating of the surface of the *mudda* is needed, while in alluvial workings the diamantiferous gravel is simply lifted out in baskets.

Disposal. When found the diamonds are sold by auction at the beginning of each month. If a stone is less than 6 *rattīs* in weight the owner gets three-fourths, and the State one-fourth of the value. All stones of 6 *rattīs* and over are State property, the finder getting ¼ of the value.

From a crystallographic point of view the Pannā diamonds are modifications of the hexakis-octahedron. The crystals are ordinarily remarkably perfect, the surface beautifully smooth and the colour a brilliant white seldom seen in South Africa in specimens, or of a blue-grey colour never seen in them. An exquisite pale seagreen stone, called *bānspati*, or bamboo leaf, is found, which, however, becomes white when cut; they are rare. Of 235 stones examined, 71 per cent. were pure white. The average weight is 9·63 *rattīs*, or 0·59 carat.

A large number of stones suffer from "spots" or opaque black, inclusions, which make them unfit for the European market.[1]

Histroy. The Pannā diamond mines have been well-known since the early years of the 18th century. It appears that they were first worked in the time of Rājā Sabha Singh (1739-52), who was shown their whereabouts by Prān Nāth. There can be little doubt, however, that they were in existence long before this, though perhaps not very systematically worked, and possibly during the confusion which arose at the death of Aurangzeb had been neglected.

The earliest reference to them is by Abul Fazl who mentions that diamonds were obtained from a place 20 *kos*

1. Memoirs, *Geological Survey of India*, II, 1-95; *ibid.* VII, Pt. I. E. Vredenburg—*Memoirs of the Geological Survey of India*, XXXIII, 262.

from Kālinjar, and that Rājā Kīrat Singh of that place had six stones of great value, which must have come from this field.

Tieffenthaler, who visited Pannā in about 1765, notes that the stones found were not as good as those from Orissa (?) and Rohilkhand (Ramulketo). It is asserted that the Pannā State in 1750 derived as much as 4 lakhs a year from this source, the present income, however, is only about Rs. 6,000.

De Boigne, Sindhia's French General, who was on service in this region in 1784, says no stones, exceeding Rs. 800 in value, were found there. Hamilton, however, writing in 1813, says that the Rājā was credited with the possession of one worth Rs. 50,000. Tavernier, it may be noted, never mentions the mines at all.[1]

Iron.

Iron was formerly extensively worked from ores found in the Birsingpur, Ghora and Baxwāho *parganas*, but competition with imported metal has almost entirely killed the industry.

Building stone.

Building stone is found in many places, and is still quarried to some extent.

Section V.—Arts and Manufactures.

(TABLE XI.)

No arts or manufactures of importance exist. The usual coarse cloth and country blankets are made in certain villages, and a little opium in Shāhnagar and Pawai, while oil is extracted from the *mahuā*, *chironji* (fruit of the *Buchanania latifolia*) and *sesamum*.

Section VI.—Commerce and Trade.

The isolation of the State from railways has militated against the development of trade.

Exports and Imports.

A certain amount of grain is exported, while an income is derived from traffic in diamonds. The chief exports are grain, timber, diamonds and building stone, and the imports piece-goods, sugar, *gur*, salt, kerosine oil and spices.

Markets.

In all villages of any size weekly markets are held, where traders purchase from the cultivators, and carry their goods to the trade centres.

The principal market towns are Pannā, Birsingpur, Raipura, Malahra, Simaria, Pawai, Kakrehti, Singhpur, Harde, Durguan, Mahārājganj, Guara, Sadwa, Baxwāho, Amānganj, Khonpa, Shāhnagar, Bisānī, Mahodra and Sanvarī.

1. *Teff.* I, 426; Hamilton—*Description of Hindusthan* (1820), I, 326.

Mechanism of trade.

The Jains deal mostly in cloth, and Hindu Baniās in grain and money-lending.

The mediums of exchange are the British rupee and *hundīs*, currency notes being little used.

Routes.

Trade passes along the metalled road to Nowgong, and on to the Harpālpur station on the Jhānsi-Mānikpur Section of the Great Indian Peninsula Railway to Bānda and also westwards to Satna. Carriage is effected through the agency of the Banjāras.

Section VII.—Means of Communication.

(TABLE XV.)

Roads (Table XV).

No railway passes through the State. A metalled road runs eastwards to Nowgong Cantonment (57 miles), and westwards to Satna (44 miles). This is a Government road. A Tonga Dâk service now runs between Satna and Pannā.

Post and Telegraph (Table XXIX).

There was only one Imperial Post Office at Pannā, but five more at Birsingpur, Raipura, Pawai, Malahra and Shāhnagar have been opened since 1902. The nearest Telegraph Office is at Satna. Local State postal arrangements have been made, and communication between *tahsīls*.

Section VIII.—Famines.

In 1896-97 a severe famine attacked the State, and every endeavour was made to combat it by opening relief works and granting charitable aid.

CHAPTER III.

ADMINISTRATIVE.

Section I.—Administration.

(TABLES XVI TO XXVII.)

General.

The State is at present under administration owing to the minority. When the Chief exercises powers he has absolute and final control in all general questions connected with the administration, and is the final authority of appeal in civil suits. In criminal cases his powers are limited to those usually granted to *sanad* chiefs. A *dīwān* assists the Chief, and acts as principal executive officer.

In 1901, pending the inquiry into the poisoning case in which Mahārājā Mādho Singh was implicated, the State was placed under the Political Agent, and in 1902, on the deposition of the Chief, formally put under administration.

The administration is vested in a *dīwān* who is assisted by a consultative council of six members, *dīwān* and council acting under the direction of the Political Agent.

The *dīwān* is the principal executive officer, and is generally responsible for the working of the different departments. He also exercises judicial powers.

Official Language

Hindī and Urdu are the court languages; the former is used in all revenue papers and the latter in courts. An English department is attached to the head office as also to the account office.

Administrative Divisions.

The State is now divided into seven *tahsīls* and *sub-tahsīls*, four of the former and three of the latter. A summary of these is given below:—

No.	Name.	Area in square miles.	Villages.	Revenue.
1	Pannā ...	619	195	69,681
2	Pawai ...	570	274	1,16,688
3	Mahodra ...	436	181	82,074
4	Malahra ...	487	200	90,129
5	Birsingpur ...	135	109	24,487
6	Dharampur ...	93	34	38,692
7	Aktohān ...	31	16	18,434
	TOTAL ...	2,371	1,009	4,40,185

Staff.

Each *tahsīl* is in charge of a *tahsīldār* who is the revenue officer of the charge, and either a 2nd or 3rd class magistrate. As civil judge, he can try suits not exceeding Rs. 50 in value.

The *tahsīldār* is assisted by officials of the police and public works, and the usual office staff.

Section II.—Legislation and Justice

(TABLES XVI AND XVII.)

Legislation.

There is no special legislative body in the State. The British Codes are followed in both civil and criminal courts, so far as is practicable with due regard to local custom and usage.

COURTS. Civil.

The lowest courts are those of the *tahsīldārs* and *nāib-tahsīldārs*, who are empowered to hear suits of which the subject matter does not exceed Rs. 50 in value. The courts next in order are those of the Subordinate Judge, who is empowered to hear suits not exceeding Rs. 1,000 in value.

The *dīwān* is District Judge, the Political Agent hearing appeals against his decisions. The Agent to the Governor-General is High Court.

Criminal.

The *tahsīldārs* are magistrates of the 2nd and *nāib-tahsīldārs* of the 3rd class. A 1st class magistrate deals with cases in Pannā town. The *dīwān* is District Magistrate. Appeals from the *tahsīldārs* and *nāib-tahsīldārs* lie to the District Magistrate and against the 1st class and District Magistrate to the Political Agent as Sessions Court. The Agent to the Governor-General in Central India is High Court.

Section III.—Finance.

(TABLES XVIII AND XIX.)

System.

All accounts are now kept on the system followed in British India; a regular budget, with its major and minor headings, being drawn up. No deviation is allowed from the sums thus allotted without special sanction.

The accounts are sent in by the *tahsīldārs* to the headquarters, where they are checked and audited.

Sources of Revenue and Expenditure.

The normal revenue of the State is 4·7 lakhs the principal sources being land revenue and cesses 3·1 lakhs, tribute from *jāgīrdārs* Rs. 58,000, forests Rs. 28,000, excise Rs. 9,000, judicial Rs. 7,000, while miscellaneous sums amount to Rs. 27,000.

The total expenditure is about 4 lakhs. The main heads of expenditure are collection of land revenue 1·5 lakh, allowances to Chief's relations and household expenses Rs. 68,000, public works Rs. 63,000, pensions Rs. 24,000, army Rs. 23,000, general administration Rs. 21,000, forests Rs. 19,000, jail Rs. 10,000, education and medical Rs. 9,000 each, and law and justice Rs. 2,000.

The State appears to have had a coinage of its own during the time of Rājā Kishor Singh known as the *Kishorī rupee.* Until 1832 this coin and various other local issues were current, the British rupee was then made the only legal tender. Coinage.

Section IV.—Land Revenue

A regular survey has been made (1906) and the Settlement is being carried out by an officer lent by the British Government for the purpose, and will be completed before long, the land being assessed more or less on the lines obtaining in British India.

System.

Prior to the Settlement there were no maps except in *tahsīls* of Dharampur, Aktohān and Baxwāho, the revenue was not based on any area statistics. In these parts there was a *bīgha* which is generally stated to be ⅝ of an English acre, but it varied greatly and was never reduced to a uniform standard. A few antiquated maps of villages may be found but they were never officially referred to. Rents were divided into *lump rent* leases, and secondly *kankuti* or appraisement. The former applied to old established fertile lands, the value of which was well-known, and they were based either on the empirical results of appraisements or on a calculation of the value of the seed sown in certain soils. This was known as the *maniyāwan*, a *māni* of wheat seed, representing roughly about 7 maunds or 560 lbs. in the Haveli. Elsewhere the measures of capacity are a *khānrī* which is about 100 lbs. But names and quantities vary throughout the State. In appraisement the standing crop is valued by the *patwārī* and headman assisted by a committee and after allowing a quarter to the cultivator for his expenses, the State took the value at current rates of a share in the remainder which varied from a $\frac{1}{4}$ to a $\frac{1}{6}$. This system was open to many abuses, and cash rents have now been substituted throughout based on a correctly ascertained average, and proportioned to soil rates. Prior to Settlement the *khālsā* villages were either administered direct by the Darbār *(khām tahsīl)* or were leased to *lambardārs* for a term. *Lambardārī* has been abolished and when the Settlement is introduced all the villages will be administered by *khām tahsīl.*

Tenures.

Tenures fall broadly into two classes, *khālsā* or land directly managed by the Darbār, and alienated land held by *jāgīrdārs*, *maimārs*, *pādārkhis* and others. *Jāgīrdārs* and *maimārs* were, as a rule, bound to render feudal service to the Chief. This has now been commuted to a money payment, estimated more or less on the nominal value of the contingent or *zābta*, which they were expected to furnish, while the payments due from the *maimārs* and others have been adjusted to their incomes. The *pādārkhis* are expected to attend religious ceremonials. The

Darbār pays the Government of India Rs. 9,955 annually as *istimrārī* on the Aktohān *tahsīl*, including Shivrājpur.

At the Settlement occupancy rights have been recognised in both the *khālsā* and *maimārī* and other alienated villages. The rights granted include the right of inheritance but not of transfer, and occupancy rents may not be enhanced during the term of Settlement.

Section V.—Miscellaneous Revenue.

Excise. No separate Excise department exists, this work being under the Revenue department. The State has now been divided into circles, and the manufacture of *gānja*, *bhāng* and opium has been prohibited. These drugs are imported and sold at 89 retail shops by a licensed contractor.

Liquor. The liquor drunk is that distilled from the flowers of the *mahuā* (*Bassia latifolia*). The liquor contract is auctioned yearly. There are now 230 retail shops for the sale of liquor. Two strengths are made, one selling at 4 annas and the other at 2 annas a bottle.

Customs. No specific returns exist except for the octroi levied in Pannā town, which brings in about Rs. 4,000 a year, the gross value of articles imported being about 3 lakhs, wheat heading the list with Rs. 80,000, cloths Rs. 50,000, gram Rs. 30,000 and rice Rs. 20,000.

Mines. The diamond mines bring in about Rs. 6,000 yearly. They are worked by the Darbār. Only those at Itwa and Pannā are at present being worked.

Stamps. The sale of judicial stamps produces about Rs. 4,000 a year. Private vendors are now licensed to sell stamps.

Section VI.—Public Works.

This department was originated by Mahārājā Rudra Pratāp Singh, who retained the services of Mr. Manly, to manage the department in succession to his father who had been engaged by Mahārājā Nirpat Singh.

The expenditure has been about Rs. 8,000 a year. Under the new scheme just introduced it will be greatly increased.

Section VII.—Army.

(TABLE XXV.)

Before the State came under supervision the army numbered 364 regulars, 36 band and 240 irregulars, costing Rs. 44,000 a year. This unnecessarily large force has now been reduced to 14 artillery, 31 cavalry, 186 infantry and 8 *lālpitara* or armourers costing Rs. 24,000 a year. The State possesses 19 serviceable guns. The troops guard the palace, workshops, jail, etc.

Section VIII.—Police and Jails.

(TABLES XXIV AND XXVI.)

A regular police force has been lately inaugurated. It consists of one Superintendent, one Inspector, five Sub-Inspectors and 161 Constables of all grades, 73 *chaukī* sepoys and 454 village *chaukīdārs* are attached to the force, or co-operate with it in detecting crime. Police.

Only one jail has been opened in the State at Pannā town. The prisoners are employed in the State press and public garden and buildings. The jail is at present situated in the Hindūpat Mahāl, but the building is too large, and it is proposed to move it to the smaller Sabha Singh Mahāl. Prisoners, whose sentence exceeds 12 months, are sent to the Government Jail at Nowgong. Jails.

The registration and classification of finger prints is carried on by two men trained at Indore. Finger impression.

Section IX.—Education.

(TABLE XXIII.)

Before the present administration was set on foot, one State school teaching English and vernacular at Pannā town and few private institutions, were the only means of obtaining education in the State. There are now 53 schools, of which 11 are State-aided. The department is under the Revenue department, the school being regularly examined by an inspector. At Pannā, English is taught as well as the vernaculars ; in the districts schools only vernacular. The number of pupils is about 2,000, the daily attendance 1,400, the cost per pupil being about Rs. 3-12-7.

A *sardārs'* Boarding House has been established to encourage *jāgīrdārs* to send their sons to school. No fees are charged, the Darbār bearing the expenses of feeding and clothing of the boys. Forty-eight boys are at present (1907) attending.

Section X.—Medical.

(TABLE XVII.)

The Agency Surgeon is in charge of this department. One State hospital at Pannā, and three dispensaries at Pawai, Mahodra and Malahra, have been opened. A *pardānashīn* ward has been started at Pannā. Out-patients number about 30,000, and in-patients 300 in the year.

Seven vaccinators are employed, and in 1905, 10,000 persons were vaccinated, 8,100 cases being successful. Vaccinators.

Section XI.—Surveys.

A revenue survey has been completed. Attached to tne survey is a school for *patwārīs*.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

Until 1902 the State had eleven *tahsīls*—Pannā, Singhpur, Pawai, Shāhnagar, Simaria, Raipura, Baxwāho, Malahra, Dharampur, Aktohān and Birsingpur. These have now been combined to form seven *tahsīls* of Pannā, Pawai, Mahodra (Simaria and Raipura), Malahra, Dharampur, Aktohān and Birsingpur.

Aktohān Tahsīl.—This *tahsīl* is situated to the north of Nowgong Cantonment, isolated from the rest of the State. It has an area of 31 square miles, distributed over five small pieces of territory. The name is said to be derived from the fact that it was originally composed of eight villages.

It is bounded on all sides by the Chhatarpur State. About 1830 this place was the scene of a serious disturbance between Rājā Pratāp Singh, of Chhatarpur, and one of his Rānīs, known as the Sazlī Rānī, who had fled to Aktohān. The Rājā incited the local Parihār Rājputs to attack her. Finding that the day was against her, the Rānī set fire to the magazine, and as the local historian remarks, "all was at an end." The Government of India, however, stepped in, and it was then found that the Pannā State, though claiming ownership, had practically never administered the tract at all.

The Darbār now pay a quit rent of Rs. 9,955 to the British Government for this *tahsīl*.

Population was, in 1901, 5,435 persons; males 2,790, females 2,639; of whom 5,333, or 98 per cent., were Hindus. The *tahsīl* comprises 16 villages, of which 5 are *khālsā*, 5 *lambardārī* and 6 *jāgīr*. A *nāib-tahsīldār* is in charge. The revenue amounts to about Rs. 18,000.

Birsingpur Tahsīl.—An isolated *tahsīl*, made up of six small tracts, with a total area of 135 square miles. It is bounded on the north by the Bānda District, and on other sides by the Sohāwal and Kothī States.

This *tahsīl* belonged originally to the Baghelas of Rewah, the village of Birsingpur having been founded in the 15th century by Mahārājā Bīr Singh, of Rewah. It fell to Hirde Shāh in about 1735. In 1747, a dispute arose between the Sohāwal and Pannā States regarding proprietorship, which was settled by a division of territory.

Population was, in 1901, 12,534 persons ; males 6,194, females 6,340 ; of whom 10,410, or 83 per cent., were Hindus, and 1,779, or 14 per cent., Animists chiefly.

The *tahsīl* contains 109 villages, of which 47 are *khālsā*, 9 *lambardārī* and 53 *jāgīr*. The revenue amounts to about Rs. 24,480. A *nāib-tahsīldār* is in charge.

Dharampur Tahsīl.—This *tahsīl* lies north of Pannā, having an area of 93 square miles. It is bounded on the north by Ajaigarh and the Bānda District, on the south by Ajaigarh and the Pannā *tahsīl*, on the east by Ajaigarh and the Bānda District, and on the west by Ajaigarh and Charkhārī.

Population was, in 1901, 11,475 persons ; males 5,857, females 5,618 ; of whom 10,945 or 95 per cent., were Hindus.

The *tahsīl* comprises 34 villages, 12 *khālsā*, 6 *lambardārī* and 16 *jāgīr*, with a revenue of about Rs. 38,700. A *nāib-tahsīldār* is in charge.

Mahodra Tahsīl.—This *tahsīl* is situated in the south-west of the main block of territory, being bounded on the north by the Pawai *tahsīl*, on the south by the Jabalpur and Damoh Districts, on the east by the Pawai *tahsīl* and Bijāwar, and on the west by Damoh. It has an area of 436 square miles, the soil is fertile in the old Simaria *pargana* lying in the Haveli valley. The Ken, Biarma and several small streams flow through it.

Population was, in 1901, 32,152 ; males 16,097, females 16,055 ; of whom 28,846, or 90 per cent., were Hindus, and 2,282, or 7 per cent., Animists, chiefly Gonds.

The *tahsīl* comprises 181 villages, of which 55 are *khālsā*, 51 *lambardārī* and 75 *jāgīr*, etc.

The *tahsīldār* in charge of the *tahsīl* lives at Mahodra. The revenues are about Rs. 82,000.

Malahra Tahsīl.—An isolated *tahsīl*, lying to the south-west of Pannā. It has an area of 487 square miles, and is bounded on the north by Charkhārī, on the south by the Saugor and Damoh Districts, on the east by Bijāwar, and on the west by Bijāwar and Saugor.

The country is hilly, and the soil not very fertile. The Dhasān, Bila and Katnī rivers traverse it.

Population was, in 1901, 39,758; males 20,460, females 19,298; of whom 37,758, or 94 per cent., were Hindus.

The *tahsīl* contains 200 villages, of which 127 are *khālsā*, 15 *lambardārī* and 58 *jāgīr*, etc. The *tahsīldār* in charge has his headquarters at Malahra. The revenues amount to about Rs. 90,000.

Pannā Tahsīl.—The home *tahsīl* lies round the chief town. It has an area of 619 square miles, and is bounded on the north by Ajaigarh and Charkhārī, on the south by Ajaigarh, Bijāwar and the Pawai *tahsīl*, on the east by Charkhārī and Ajaigarh, and on the west by the Ken river, which separates it from Chhatarpur.

The *tahsīl* lies mainly in the Pannā range, most of the diamond mines being situated within it.

The soil is not of great fertility. The Ken and Mirahasan rivers traverse it.

Population was, in 1901, 40,006; males 20,088, females 19,918; of whom 34,410, or 86 per cent., were Hindus, 458 Jains, 2,521 Musalmāns, 18 Christians, 82 Sīkhs and 2,518 Animists.

The *tahsīl* contains 195 villages, of which 65 are *khālsā*, 34 *lambardārī* and 96 alienated in *jāgīrs*, etc. The *tahsīl* is in charge of a *tahsīldār* whose headquarters are at Pannā. The revenues amount to Rs. 69,680.

Pawai Tahsīl.—This *tahsīl* lies in the south-east of the State, and has an area of 570 square miles. It is bounded on the north by Ajaigarh, on the east by Maihar, on the south by the Jabalpur District, and on the west by the Mahodra *tahsīl*.

The soil in the eastern (old Pawai *pargana*) section of the *tahsīl* is some of the most fertile in the State, this part being known as the Haveli valley. The Patnai, Ken, Atoni, Simarda and other streams water the *tahsīl*.

Population was, in 1901, 51,626; males 25,599, females 26,027; of whom 46,455, or 89 per cent., were Hindus.

The *tahsīl* comprises 274 villages, of which 68 are *khālsā*, 58 *lambardārī* and 148 alienated in *jāgīrs*, etc. A *tahsīldār* has charge of the *tahsīl*. The revenues amount to about 1·17 lakh.

GAZETTEER.

Aktohān, *tahsīl* Aktohān.—The headquarters of the *tahsīl* situated in 25° 8′ N., and 80° 0′ E., 32 miles north-west of Pannā. Population (1901), 1,326. The *tahsīl* offices and a school are located here.

Baraichh, *tahsīl* Pannā.—A village 19 miles south of Pannā; population (1901), 563. This place is only of importance as having been the seat of a local saint, Himmat Dās Misr, whose grandson still resides here. The tales told of Himmat Dās, whose memory is held in great reverence, are many, and of the usual type.

Baxwāho, *tahsīl* Malahra.—A village formerly the headquarters of the *pargana* of this name, situated in 24° 13′ N.,

and 79° 21′ E. ; population (1901), 1,630. A school is situated here.

Birsingpur (Birsinghpur), *tahsīl* Birsingpur.—The headquarters of the *tahsīl* situated in 24° 48′ N., and 81° 1′ E.; population was, in 1901, 2,157. The *nāib-tahsīldār* has his offices here, a school and an Imperial post office being also located in the village. Birsingpur is 12 miles by country track from Jaitwāra station on the Itārsī-Jabalpur Section of the Great Indian Peninsula Railway.

The temple of Gaibināth Mahādeo lies just over the border in Sohāwal, but the fairs held on the *Basant Panchamī* and *Shivarātrī* take place within the State.

Dharampur, *tahsīl* Dharampur.—The headquarters of the *tahsīl* lying in 24° 59′ N., and 80° 27′ E.; population, 1,103. The *tahsīl* offices and a school are located here.

Ghogri, *tahsīl* Malahra.—A village situated in 24° 13′ N., and 79° 12′ E., 9 miles from Baxwāho ; population (1901), 120. A large religious fair, attended by over 5,000 persons, is held here at the *Makar Sankrānt,* when pilgrims bathe in some tanks at this spot.

Guara, *tahsīl* Malahra.—The headquarters formerly of the *pargana* of this name ; is situated in 24° 30′ N., and 79° 7′ E. A picturesque fort on a small elevation overlooks the village, and from its summit gives a magnificent view over the surrounding country. Population (1901), 2,288. A school is situated here.

Kakredi, *tahsīl* Birsingpur.—A village 16 miles east of Birsingpur ; population (1901), 93. The ruins of an old city lie 2 miles from the village, and are assigned by tradition to a city of the Banāphar heroes, Alha and Udal.

Mahodra, *tahsīl* Mahodra.—A village and headquarters of the *tahsīl* situated in 24° 11′ N., and 79° 58′ E.; population (1901), 945 persons. Besides the *tahsīl* offices a school and a dispensary are located here.

Malahra, *tahsīl* Malahra.—The headquarters of the *tahsīl* of this name, lying in 24° 34′ N., and 79° 21′ E.; population (1901), 1,300. Besides the *tahsīl* offices a school, a dispensary and an Imperial post office are located here.

Naiagaon, *tahsīl* Birsingpur.—A village 4 miles from west of Birsingpur ; population (1901), 1,285. The monastry of Urmal Dās stands in this village. Urmal Dās was a wandering ascetic, who took up his residence at this place where he died at the advanced age of 80. The Mahārājā of Rewah

supports the monastry by paying for *pujārīs* and defraying the cost of worship at the shrine of Urmal Dās. The shrine is situated in the house in which the ascetic died, where his prayer-carpet, two pillows and his sandals are kept on a wooden table and worshipped as relics. The *mahant*, Mādho Dās, receives Rs. 50 a month from the Rewah Chief.

Naināgir, *tahsīl* Malahra.—A village in 24° 8′ N., and 79° 9′ E., 12 miles from Baxwāho. On the hill which overlooks the village stand some Jain temples built, it is said, in *V. S.* 1709, or 1652 A. D. The temples number about 40. An annual fair is held, lasting from *Kārtik Sudī* 11th to *Aghan Badī* 2nd, which is attended by large numbers, the Jains coming from long distances. In 1886, a special *Rath* procession was held, at which over 100,000 Jains gathered together.

Pannā Town, *tahsīl* Pannā.—The chief town of the State, situated in 24° 43′ north latitude, and 80° 12′ east longitude. The site is a picturesque one, the town lying about 800 feet above sea-level and 300 below the neighbouring hills in a valley containing several lakes and highly cultivated, while the encircling hills are clothed in forest. It is 44 miles by metalled road from Satna station on the East Indian Railway, and 75 miles from Harpālpur on the Jhānsi-Māṇikpur Section of the Great Indian Peninsula Railway.

Pannā was originally a Gond settlement, but fell apparently to the Baghela chiefs of Rewah in the 13th or 14th century. It was in 1494, in the time of Rājā Bhira, and again in 1499, the object of an attack by Sikandar Lodī. In 1555 it was held by Rājā Rām Chandra of Rewah. In the 17th century it was taken by Chhatarsāl, and became a place of importance in 1675, when he made it his capital. Tieffenthaler, who visited the place about 1765, calls Pannā a populous village of the *Dangāhī* chief, famous for its diamond mines.[1]

The buildings in the town are largely constructed of local stone which gives it a clean and substantial appearance. The most important edifices are the palace, the temples to Jugal Kishor, Shri Baldeojī, Jagdīshjī and Prān Nāth.

The temple of Jugal Kishor, a form of Krishna, contains the tutelary deity of the Pannā chiefs, which is said to have been brought from Muttra, under miraculous direction. On the full moon of the month of *Kārtik*, a 10-days feast is held here, during which the temple is illuminated and is visited by large numbers of worshippers. The temple of Baldeojī was built

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1. E. M. H., IV, 462; V, 89, 93, 94, 95; VI, 31, 32 (Patna), 57, 117. It should be noted that in some Manuscripts Paṇnā or Patna is certainly put for Bhaṭa, the name of the district in which Pannā lies. *Tieff*: 1—246.

in the time of Rājā Rudra Pratāp Singh from plans made by Mr. Manly, and is designed on the model of St. Paul's Cathedral.

The temple of Prān Nāth belongs to the interesting local sect of the Dhāmis or Prān-nāthīs.

The exact date of Prān Nāth's arrival in Pannā is very uncertain. From the best accounts he appears to have come in the time of Rājā Sabha Singh in about 1742, and not as popular tradition has it in the time of Chhatarsāl.[1]

Prān Nāth appears to have risen to favour by being instrumental in causing the diamond mines to be re-opened. Prān Nāth was a native of Jāmnagar in Kāthiawār, and was of Kshatriya caste. He is said to have arrived with a following of 1,100 *bairāgis*, and to have settled down on the bank of the Kundia river. The water of this stream had up to then been poisonous, but Prān Nāth took a mouthful, and then spat it back into the river, and since then it has been drinkable.

Prān Nāth, like Kabīr, was well versed in the lore of both the Hindu and Muhammadan faiths, and endeavoured to show that no essential difference existed between them.

To this end he collected a large number of sayings from the *Vedas* and from the *Kurān*, which he compiled into fourteen books, all in verse. The language is very uncouth. The disciples of Prān Nāth prove their acceptance of his doctrines by eating in a mixed assembly of Hindus and Muhammadans. It does not appear, however, that with this exception and the resulting abolition of all castes, that the two classes in any way confound their civil or religious distinctions, the unity of belief consisting merely in admitting that the God of the Hindu and of the Musalmān or any other faith is in reality one and the same.

Those who follow this faith are known as Prān-nāthīs or Dhāmis.[2] The object of worship in the temple at Pannā is one of Prān Nāth's books, which is kept on a gold embroidered cloth.

It is curious that this faith has penetrated to Nepāl, and that Nepāli Dhāmis come to Pannā to study the tenets of their leader, some 40 Nepālis being in the town in 1905. In Nepāl they are looked at askance, and in 1880 the Darbār ordered their expulsion, and a further prosecution took place in 1902, in which, however, only fines were imposed. To escape persecution they now class themselves as worshippers of Rādha Krishna. They have no temples, carrying on their devotions in houses, owing

1. It should be remarked that dates obtained locally vary by 100 years, but those adopted are apparently the most accurate.

2. From Dhām, a name of the Paramātma, or Supreme Spirit.

to the disfavour with which they are regarded; few openly admit to being Dhāmis or as they call it *Pannā-Matīs.*[1]

Population was in 1881, 14,676; 1891, 14,705; 1901, 11,346 persons; males 5,702, females 5,644; occupied houses 2,588. Classified by religions, there were 9,127 Hindus, or 80 per cent.; 157 Jains; 1,002, or 17 per cent., Musalmāns; 82 Sikhs, 18 Christians and 60 Animists.

Though no municipality exists, a conservancy establishment is maintained, at a cost of Rs. 1,000 a year. A committee of five members over which the State Superintendent of Police presides, deals with conservancy, roads, lighting, etc., in the town.

Pawai, *tahsīl* Pawai.—The headquarters of the *tahsīl*, situated in 24° 16′ N., and 80° 10′ E., 24 miles from Pannā; population (1901), 1,520. This place is famous for the temple of Kalchi Devī, at which a religious fair is held on *Chait* (March) *Sudī* 9th, when *jawāra*, or figures of the *navarātras*, or nine planets, are presented to the goddess. Much trade is also carried on at this fair. An Imperial post office, a school and a dispensary are located here.

Raipura, *tahsīl* Raipura.—Formerly the headquarters of the *pargana* of this name, situated in 23° 54′ N., and 80° 0′ E. Population was, in 1901, 1,684. A school and a dispensary are located here.

An unmetalled road leads to Salaia railway station on the Saugor-Katni Branch of the Bengal-Nāgpur Railway, 5 miles distance.

Rosaia-Andar, *tahsīl* Birsingpur.—A village 8 miles from Birsingpur, noted for its spring of hot water at the Dhārakund.[2] The spring is situated in a cave containing a *lingam*. Many persons go to bathe in this *kund* at the *Makar Sankrānt*. A limestone quarry exists close by. Tradition has it that this *kund* was one of the sacrificial tanks used by Daksha at his famous sacrifice.[3]

Sārang, *tahsīl* Pannā.—A village situated in 24° 45′ N., and 80° 24′ E., 8 miles from Pannā. Population (1901), 14. It is only of importance for the large religious fair held here at the *Makar Sankrānt* and known as the *Bud-ki-mela*. Over 5,000 persons attend the fair. The place is popularly said to be the locality at which Rāma left his famous bow *Shārangdhar*. The *asan* of Sudi-Krishna Munī was also here; he was a follower of Agastya Munī. Large numbers of pilgrims bathe in the Rāma-kund tank at this spot.

1. Note from Resident in Nepāl.
2. This is not the hot spring mentioned by Franklin—J. A. B., XXXIII, 49.
3. Probably Jain Tirthankars.

Simaria, *tahsīl* Raipura.—Formerly headquarters of the *pargana* of this name, lying in 24° 16′ N., and 79° 54′ E. Population (1901), 974.

In 1842, Simaria belonged to the Jaitpur chief, Rājā Pārichhat, who rebelled. The Rājā, who had taken up his position in the fort, was obliged to evacuate it by a British force, and the place then remained in British possession until 1859, when it was made over to the Pannā chief in return for his services during the Mutiny. A school and a dispensary are located here.

Singhora, *tahsīl* Pawai.—A village situated in 24° 26′ N., and 80° 0′ E., 14 miles from Pawai; population (1901), 241. This place contains five Colossi,[1] called as usual the Pānch Pāndu by villagers, where a religious fair is held at the *Makar Sankrānt*, when the sun enters Capricornus.

Surajpura, *tahsīl* Malahra.—A village at which iron-ore is still quarried and smelted. It is situated 9 miles from Baxwāho in 24° 23′ N., and 79° 18′ E.; population (1901), 24 persons.

Tighara, *tahsīl* Raipura.—A village situated in 24° 18′ N., and 80° 0′ E., 12 miles north-east of Simaria. Population, 525. The tomb of a British officer, called Hall, who was killed by Pindārīs here on 5th *Baisākh Badī*, *V. S.* 1874, or 7th April 1817, is situated in the village.

1 Probably Jain Tirthankars.

STATES held by DESCENDANTS of MAHARAJA CHHATARSAL.

The States held are Ajaigarh, Charkhārī, Bijāwar, Sarīla, Jignī, Jaso and Lugāsī.

When Chhatarsāl divided his possessions, Jagat Rāj, his second son, obtained Jaitpur, including Ajaigarh and Bānda. In 1638, Jagat Rāj called in the Peshwā to assist him against Muhammad Khān Bangash, of Farrukhābād, and it is interesting to note that the Peshwā, while at Jaitpur on this occasion, met the Muhammadan woman, Mastānī, who became the mother of Shamsher Bahādur, whose descendants were destined to destroy the Bundelā power. Dying at Mau-Rānīpur in 1758, Jagat Rāj left six legitimate sons. The eldest Kīrat Singh being dead, Jagat Rāj had selected Kīrat's son, Gumān Singh, to succeed him. On his death, however, Pahār Singh, a son of Jagat Rāj, seized the *gaddi*. Gumān Singh and his brother, Khumān Singh, attempted unsuccessfully to assert their claims. Finally, Pahār Singh made terms and gave Gumān Singh Ajaigarh and Bānda, and Khumān Singh Charkhārī. Jaitpur lapsed through failure of heirs in 1849. Jaitpur.

Bānda fell to Alī Bahādur in 1792. It was absorbed into the British dominions after the Mutiny of its chief in 1857. Ajaigarh is still held by Gumān Singh's descendants, and Charkhārī is still in possession of Khumān Singh's family. Bīr Singh Dev, the third son of Jagat Rāj, obtained Bijāwar from Gumān Singh, which is still held by his descendants. Ajaigarh. Charkhārī. Bijāwar.

Sarīla State was founded by Mān or Amān Singh, a son of Pahār Singh, Jignī, by Padam Singh, a son of Chhatarsāl. Jaso, by Bhārat Singh, also a son of Chhatarsāl, and Lugāsī by Hirde Shāh's illegitimate son, Sālim Singh. All these are still held, though with much diminished territory, by the descendants of the founders. Sarīla. Jignī. Jaso. Lugāsī.

APPENDIX B.

TRANSLATION of a SUNNUD granted to MAHARAJAH KISHORE SING in 1807.

Be it known to all choudries, kanoongoes, zemindars, malgoozars, and talookdars of that portion of Bundelcund above the Ghats, which was formerly in the possession of Herdee Sah; that Whereas the primary objects of the British Government are the amelioration of the condition of their subjects, and the adjustment of the rights of all just claimants: and Whereas, actuated by this principle the Honourable the East India Company, from motives of liberality, have not thought proper to avail themselves of their title to the possession of the

whole of Bundelcund, which, with an annual revenue of thirty-six lacs, and sixteen thousand rupees, was by an agreement between the two States, ceded to the British Government by His Highness the Peishwa; but contenting themselves with that territory which is now in their actual possession, they have been pleased to aportion the remaining territory to various Chieftains of this province, possessing just claims, and to certain persons who were in the possession of lands before the introduction of the British authority into this province, and who since the establishment have uniformly professed and evinced their attachment and fidelity to it, with this view that the whole of the inhabitants of this province, both high and low, may pass their days in security and happiness under the benign protection of the British Government; and Whereas Maharaja Kishore Sing, the grandson of the late Maharaja Herdee Sah, possessing claims in common with the other Rajahs of this province, and sincerely professing attachment to the British Government, has become obedient and submissive to it, and has deputed his Minister, Raj Dhur Guga Sing, to solicit the favour and kindness of the Government: Therefore the Mehals, villages, and diamond mines specified underneath, and situated above the Ghats, are hereby granted and assigned to the Maharajah by the British Government.

It is necessary that the Maharajah, entertaining a due sense of this extensive grant, do strictly perform the conditions of his engagement, in which case he shall never be molested nor opposed by the British Government, but shall continue undisturbed in the enjoyment of his present possession.

Ratified by the Governor-General in Council on 14th May 1807.

TRANSLATION of a SUNNUD granted to the RAJAH KISORE SING BAHADUR, RAJAH of PUNNAH, in 1811.

Be it known to the Chowdries, Canoongoes, etc., of the pergunnah of Khuttolah, and the pergunnah of Powey, etc., in the province of Bundelcund, that whereas the Maharajah Kishore Sing Bahadur, one of the ancient and hereditary Chieftains of Bundelcund, the heir and proprietor of the share of Herdee Sah (who was the Chief of the Rajahs of Bundelcund) from the period of the annexation of the province of Bundelcund to the dominions of the British Government, has invariably observed a friendly and obedient conduct, and in no instance deviated from the loyalty or attachment due to the British Government, but who, during the period of the agency of Captain John Baillie, having been by a combination of

accidental circumstances prevented from waiting upon that gentleman, deputed Raj Dhur Guga Sing Bahadur on his (the said Rajah's) parts who presented a list of several villages to the aforesaid gentleman, and received a Sunnud for the same, but was not put in possession of those villages; and moreover many of the villages and lands belonging to the hereditary possessions of the said Rajah, as the share of Herdee Sah, which were in the possession of usurpers, and persons who had no claim thereto, were not included in the above Sunnud—Afterwards, during the agency of Mr. John Richardson, the aforesaid Rajah Kishore Sing himself having waited upon that gentleman was by the orders of the British Government put in possession of all the villages and lands included in the Sunnud already alluded to, and also of those villages and lands which were unjustly possessed by usurpers and false claimants, and every other dispute that existed with other Chiefs and Rajahs having been adjusted and settled :—At this juncture the said Rajah has delivered in an Ikrarnamah (or obligation of allegiance), containing eleven distinct Articles, expressive of his allegiance and attachment to the British Government, and requesting that a Sunnud, confirming the villages and lands at present in his possession may be granted by the British Government. For the above reasons, the villages and lands enumerated in the subjoined schedule, with all the rights and tenures and usages, revenues, lands or sayer, together with forts and fortified places, are hereby granted to the said Rajah and his heirs, exempt from the payment of revenue in perpetuity. So long as the said Rajah Kishore Sing and his heirs shall observe and adhere faithfully to the articles of the obligation of allegiance which he has delivered in to the British Government, no sort of molestation or resumption shall ever take place on the part of the British Government. It is necessary that you shall all consider and view the said Rajah as the proprietor and lord of the above enumerated possessions. The conduct which it is incumbent on the said Maharajah to observe is to exert himself to the utmost of his power in the cultivation and improvement of the said possessions, and to pay attention to the prosperity and comfort of the people, and to enjoy the produce of the same in firm obedience, loyalty, and submission to the British Government. After the sanction of the Right Honourable the Governor-General in Council shall be obtained, another Sunnud, to the same effect, signed by the Right Honourable the Governor-General in Council, shall be exchanged or substituted in the place of the present Sunnud granted by the Agent to the Governor-General.

Ratified by the Governor-General in Council on 3rd May 1811.

CHARKHARI STATE.

Arms of the
Charkhari State.



Arms:—*Argent*, a Ganesh enthroned proper. *Crest:*—Vindhyavāsinī Devī proper. *Supporters:*—Dexter Hanumān, sinister Ravī (the Sun).

Motto:—*Ganpati Ravi Devī sahit shobhit janh Hanumān,*
Shrī Malkhān naresh ko ari dal dalan nishān.
"Ganesh, Ravī and Devī with Hanumān adorn the flag of Malkhān Singh, a flag which destroys the enemies' forces."

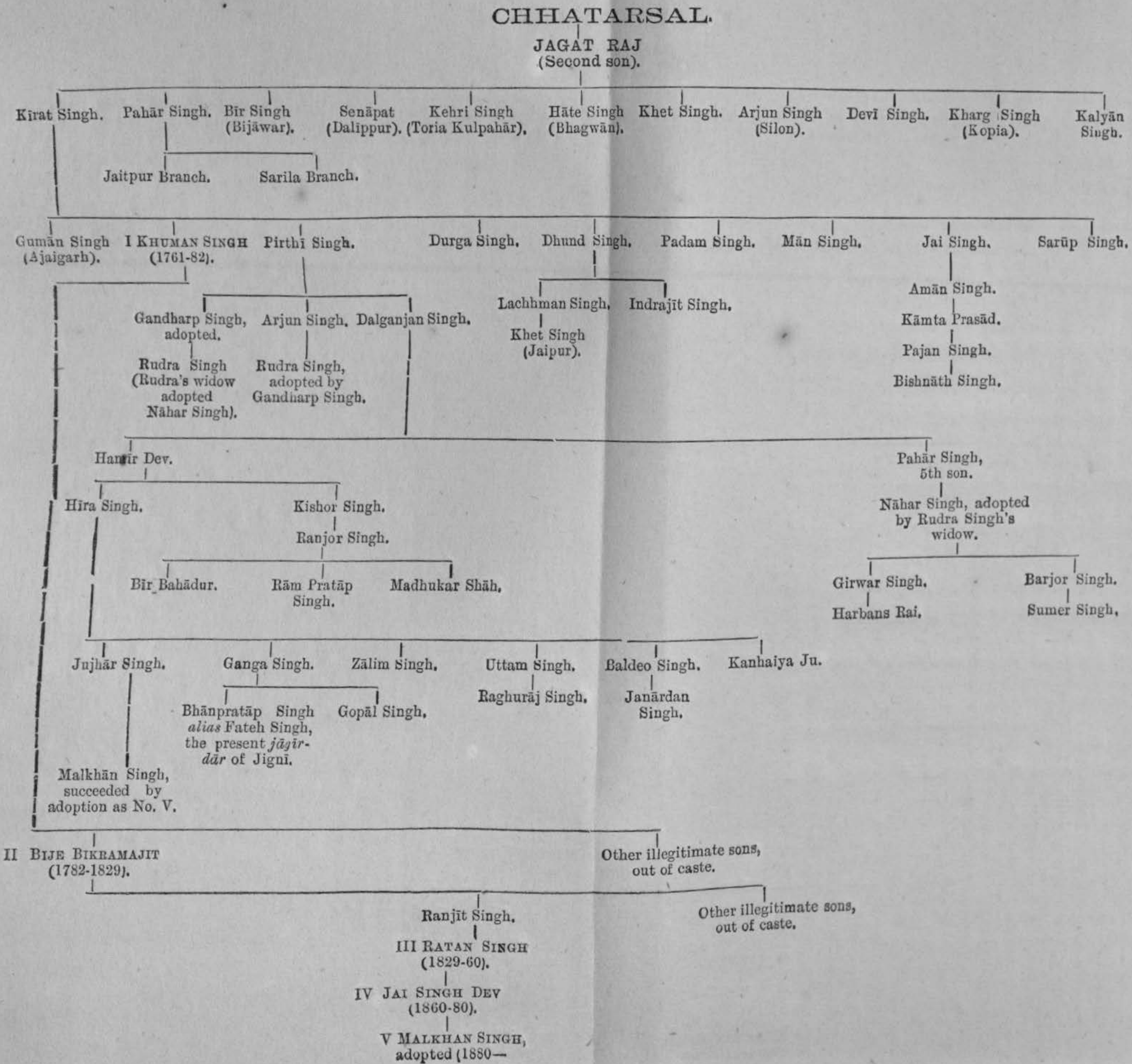
Note.—These are not the arms given at Delhi. The god Ganesh is adopted as the deity who furthers all enterprises, Ravī or the Sun refers to the Bundelās as being Sūrya Vanshī Rājputs, Vindhyavāsinī Devī is the *kul-devata* or family goddess and Hanumān the warrior god. Malkhān Singh is the present Chief.

The Delhi banner bore Murrey; a pale or gutty de sang; on a chief azure a boy's head proper affronte wearing a civic crown or; *Crest:*—A ram statent argent and motto, *Tan man dhan se.* *Supporters:*—Black bear and spotted deer. *Motto:—Sinhāsanesho rana vijayi.*

This alluded to an incident in the Mutiny of 1857, when Mr. Carne took refuge with the chief, and the Rājā declined to deliver him over to Tāntia Topi when besieged by that rebel, sending his son (boy's head) as a hostage instead. A ram is the emblem of Mars or *Mangal*. The upper motto refers to the same incident meaning that the chief has served the British with "body, mind and possessions." The lower motto alludes to the capture of a Mughal official's chair of state and means "The victorious in war is the master of the throne."

Gotrāchār—(*See* Orchhā State.)

GENEALOGICAL TREE OF THE CHARKHARI FAMILY.



CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

The State of Charkhārī is one of the *sanad* states under the Bundelkhand Agency in Central India. Situation.

The State is a good deal broken up, but its various portions lie between 24° 40′ and 25° 54′ N., and 79° 22′ and 80° 30′ E. It has an area of about 763 square miles. [1]

No authentic account exists as to the origin and meaning of the name Charkhārī, but the local tradition runs that Charkhārī comes from Charkhara, a hyena, an animal which was formerly met with in large numbers at the chief town. Name.

The Charkhārī State is composed of eight separate tracts within the British District of Hamīrpur and a ninth lying on the banks of the Dhasān. It is bounded on the west by the Dhasān river which separates it from Orchhā, on the north and east by the Chhatarpur State and on the south by Bijāwar. Boundaries.

The State is situated entirely in the lowlying natural division of Central India. Broad level plains with the low serrated ridges common to the Bundelkhand gneiss country meet the eye in all directions. NATURAL DIVISIONS.

There are no hills of any height, the most important being the Ranjīta hill at Charkhārī itself on which the fort of Mangalgarh stands, which rises to about 300 feet above the level of the lake below. HILLS.

The Dhasān, Ken, and Urmal are the three chief rivers which flow through the State. The Ken passes through the Satwāra *pargana* on the west of the State and the Dhasān and Urmal through the Isānagar *pargana* on the east. No irrigation is carried out from any of these rivers. Rivers.

Lakes and tanks are numerous but none hold water throughout the year except the Ratan Sāgar, Jai Sāgar and Bijai Sāgar in the Charkhārī town, the Badaura Kalān tank in the Satwāra *pargana* and the Isānagar tank in the Isānagar *pargana*. Tanks.

The State lies almost wholly in the alluvial tract which conceals the Bundelkhand Gneiss on either side of the Ken GEOLOGY.[2]

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1. Different areas have been given at various times. In the Census of 1901, an area of 702 square miles; in 1903, 745 and in 1905, 763 was reported in which all statistics have been prepared; but when the printing was started a revised area of 879·89 square miles was intimated.

2. By Mr. E. Vredenburg, *Geological Survey of India*.

river, north of the 25th parallel of latitude. Some of the outlying districts, situated on the high land which intervenes between the Vindhyāchal and Pannā ranges, border on the diamond bearing tracts, a few not very productive mines being worked in the Rānīpur *pargana.*

BOTANY. [1] The towns and villages have in their neighbourhood groves or scattered individuals of tamarinds, mangoes, *pīpals*, banyans, and similar useful or semi-sacred species. On waste land is the usual brushwood forest of Central India, largely made up of shrubs, such as *Grewia*, *Zizyphus*, *Casearia*, *Phyllanthus* and *Woodfordia* ; wild trees include *Bombax*, *Butea*, *Anogeissus*, *Acacia*, *Bassia*, *Boswellia* and similar species.

FAUNA. Black buck (*Antilope cervicapra*), boars, *chītal* (*Cervis axis*), panthers, *sāmbar* (*Cervis unicolor*), and *nīlgai* (*Antilope tragocamelos*) are common ; tigers are only occasionally found in the Rānīpur jungles. There is a considerable *chītal* preserve near the chief town.

The birds both migratory game, fowl and others are the same as those occurring elsewhere in Peninsular India. The Ken and Dhasān abound in *mahseer* (*Barbus mosal*) and other fish.

Climate (Table I). The climate of the State is temperate.

Rainfall (Table II). The average annual rainfall is 44 inches. A maximum of 59·7 fell in 1891 and a minimum of 24·17 in 1896.

Section II.—History.

(Genealogical Tree.)

The history of the State dates from 1761. Chhatarsāl, the Pannā chief, in 1732 divided his territory into several portions, and one of these worth 33 lakhs, with its capital at Jaitpur, was assigned to his second son, Jagat Rāj. Jagat Rāj died in 1758. He had nominated Gumān Singh, son of his eldest son Kīrat Singh, who had predeceased him, as his successor. His uncle Pahār Singh, however, opposed him and forced him and his brother Khumān Singh to take refuge in the fort at Charkhārī.

In 1761 Pahār Singh made terms with them, and assigned them territory, giving Gumān Singh Bānda (now in the United Provinces) and Ajaigarh and Khumān Singh Charkhārī then estimated to produce 9 lakhs of revenue.

1. By Lieut.-Colonel D. Prain, I. M. S., *Botanical Survey of India.*

Khumān Singh (1761-82).

During his rule Karāmat Khān and Himmat Bahādur, the Gusāin,[1] then in the service of the Nawāb of Lucknow, invaded Bundelkhand, at the head of a large force. The Charkhārī, Pannā and other Bundelā leaders united and took the field against the invaders at Mungas, about 12 miles from Bānda. The Bundelās won the day, Karāmat being killed, while Himmat Bahādur fled across the Jumna. Khumān Singh is said to have greatly distinguished himself in the action.

Bije Bikramājit (Bijai Bahādur) (1782-1829).

Khumān Singh later on quarrelled with his brother Gumān Singh of Bānda, and was mortally wounded at Panrori in a fight with Arjun Singh in 1782 and was succeeded by his son Bije Bikramājīt (Bijai Bahādur) who was continually at feud with his relatives, especially with Arjun Singh of Bānda and was ultimately driven out of his State. In 1789 Bije Bikramājīt, in hopes of regaining his possessions, joined Alī Bahādur and Himmat Bahādur in their invasion of Bundelkhand. Bijai Bahādur on entering into engagements of fidelity and allegiance received from Alī Bahādur in 1798 a *sanad* for Charkhārī fort, and territory about worth four lakhs of revenue. In 1803, when the English entered Bundelkhand Bijai Bahādur was the first Bundelā chief to make terms, and a *sanad* confirming him in the possession of his land was granted him in 1804, another *sanad* being granted in 1811[2] after the settlement of a dispute regarding certain villages which had been omitted from the previous *sanads*. Bijai Bahādur built the Maundāha fort and the lake and Guest house at Charkhārī. He was fond of literature and himself composed when in exile at Jhānsi a devotional manual called the *Vikrambīrdāvalī*.

Ratan Singh (1829-60).

Bijai Bahādur died in 1829 and was succeeded by his grandson Ratan Singh, the son of his illegitimate son Ranjīt Singh, whose eventual succession had been recognised in 1822, when the Chief's only legitimate son had died. Ratan Singh was confirmed in his possessions and was admitted to have entered into all the rights granted by the *sanads* of 1804 and 1811.

Ratan Singh in 1853 appointed Dīwān Anna Sāhib Gore as his minister. Hitherto there had never been a man trained to affairs at the head of the administration, and considerable changes were soon effected. Among other reforms he, in 1856, started a school where English, Sanskrit and Persian were taught.

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1. So say the State records. This appears to refer to Shujā-ud-daula, and Shāh Alam's campaign in 1763-64. Elliot—*History of India as told by its own historians*, Vol. VIII, 215.

2. Appendix A.

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2. Appendix A.

In 1857 Ratan Singh assisted the British to the best of his power at the request of Mr. Carne, Collector of Mahoba. The Chief deputed officials to take charge of the Rāth, Jaitpur and Panwārī *parganas* collecting the revenues and retaining them on behalf of Government. He also sent 100 men and a gun to assist Mr. Lloyd at Hamīrpur.[1] When the ex-Rānī of Jaitpur who was living at Jatāra in Orchhā temporarily seized Jaitpur, assisted by Dīwān Deshpat, Ratan Singh at once sent a force and turned them out but not without a severe struggle.

In January 1857, Tāntia Topī appeared before Charkhārī and in March finally forced the Chief to take refuge in the fort. In the fort were several refugees including Mr. Carne.

The Chief was ultimately obliged to come to terms and consented to pay 3 lakhs and send his son Kunwar Jai Singh to visit Tāntia Topī, but refused absolutely to give up any of the refugees. Tāntia Topī did not, however, leave after Kunwar Jai Singh's arrival, intending to insist on the surrender of Mr. Carne. The news of the siege of Jhānsi, however, made him leave suddenly for that place. Meanwhile, the Chief managed to send Mr. Carne, disguised as a Bundelā Thākur to Pannā. The Chief was rewarded for his loyalty with a land grant in perpetuity of the value of Rs. 20,000 a year, a *khilat*, a hereditary salute of 11 guns and the privilege of adoption.

Jai Singh Dev (1860-80).

Ratan Singh died in 1860 and was succeeded by his son Jai Singh Dev, then a minor. The privilege of adoption previously granted was confirmed by *sanad* in 1862.

The regency was at first entrusted to the boy's mother Rānī Bakht Kunwar on the understanding that she would manage the State in harmony with Maulvī Sirāj Husain and Dīwān Anna Sāhib Gore, appointed ministers by the late chief. The Rānī, however, quarrelled with them and in 1862 was removed from the regency, the State being put under Colonel Thompson. In 1866 the British Officer was withdrawn and the administration was left to Dīwān Anna Sāhib Gore. He died the next year and was succeeded by his son Tāntia Sāhib Gore who introduced improvements. He erected the High School building and the Hospital (1868), built many roads and the Jai Sāgar tank.

In 1874 Jai Singh was granted administrative powers. He was a man of weak intellect, with a tendency to religious fanaticism, and his administration was an entire failure. In 1877 he attended the Delhi Assemblage, and then proceeded on a

1. *Narrative* (official) *of Events regarding the Mutiny in India*, Vol. I, p.545.

pilgrimage practically spending the rest of his life at Bindrāban, while the State affairs got into hopeless confusion.

In 1879 a Political Officer Captain F. H. Maitland, afterwards Lord Lauderdale, was put in as Superintendent, the Chief's powers being curtailed and formally taken away the next year. On 9th March 1880 Jai Singh committed suicide by eating some *dhatūras* which had been offered in a temple, dying the next morning from the effects of the poison.

Malkhān Singh (1880–

Jai Singh died childless and without adopting. His widow adopted the present chief Malkhān Singh, a son of Naune Jujhār Singh of a collateral branch of the family, a boy of 9 years old, who was recognised by the British Government, the State being put under the superintendence of a special Political Officer.

In 1886 the special officer was withdrawn and the State replaced under the Political Agent in Bundelkhand, Rao Bahādur Jujhār Singh being put in charge of the administration. Many important reforms were carried out during the minority especially in the Public Works Department which was placed in charge of a European engineer.

In 1892 the Chief was granted partial administrative powers and in 1894 plenary powers, and has since managed the State personally, with the assistance of his father Rao Bahādur Dīwān Jujhār Singh Ju Dev, C. I. E., as minister. Numerous reforms and improvements have been carried out since 1894 including a settlement, the reorganisation of the police, and many useful public works. In 1897-98 the State suffered severely from famine which was combated with great energy by the Mahārājā. In 1902 the Chief was created a K. C. I. E. and in the next year attended the Imperial *darbār* at Delhi. He was present at Indore in 1905 during the visit of Their Royal Highnesses the Prince and Princess of Wales.

Titles.

The Chief bears the hereditary titles of His Highness Mahārājā Dhirāj Sipahdār-ul-mulk and enjoys a salute of 11 guns.

Section III.—Population.

(TABLES III AND IV.)

Enumerations.

Three enumerations have taken place in the State giving in 1881, 143,015 ; 1891, 143,108 ; 1901, 123,954.

Variation and Density.

The variation in the last decade amounted to 19,154 or a decrease of 13 per cent. The density per square mile was 163.

Towns and Villages.

There is one town Charkhārī with a population of 11,718 and 504 villages. Of the latter 437 have a population of under 500, 47 of between 500 and 1,000, and 20 of between 1,000 and 2,000.

Migration.

Of the total population 77,565 persons or 62 per cent. were born in the State and 24,445 or 19 per cent. in other parts of Bundelkhand. Of foreigners 20,247 or 18 per cent., come from the United Provinces.

Vital Statistics (Table V).

A beginning has just been made in returning births and deaths which give for the year 1906-07, 1,377 births and 2,596 deaths.

Sex and Civil Condition.

The figures for 1901 gave 62,773 males and 61,181 females or 974 females to 1,000 males for the whole State, 696 to 1,000 males for the districts and 1,032 to 1,000 males for Charkhārī town.

The figures for civil condition shew 103 wives to 100 husbands for the whole State and 113 to 100 for Charkhārī town.

Religions.

Classified by religions there were 118,007 or 95 per cent. Hindus, 335 Jains, 4,842 or 4 per cent. Musalmāns and 770 Animists.

Language and Literacy.

The prevailing dialect is Bundelkhandī spoken by 84,935 persons or 73 per cent. of the population; other dialects are Banāpharī spoken by 17,533 persons, Khatola by 9,821 and Rāthorī by 1,957. Hindī was used by 8,543.

Of the whole population 1,700 or 3 per cent. were literate. The figures for Charkhārī town shew 9 per cent. literate males.

Castes.

The prevailing castes in the State are Chamārs (15,961), Brāhmans (14,226), Balais (8,629), Rājputs (8,271) and Kāchhīs (7,659).

SOCIAL CHARACTERISTICS. Dress.

Little distinction is to be noticed between local Muhammadans and Hindus, the former assimilating their dress, and even their customs, to those adopted by the latter. The *angarkha*, *kurta* and *sāfa* are generally worn.

Food.

Flesh is eaten by none of the higher castes, and liquor is drunk by few. The poorer classes live mainly on *dhunian* (a kind of *sāmān*), *kutkī* (*Panicum miliare*), *sāmān* (*P. frumentaceum*), *kākun* (*Setaria italica*) and the fruits of the *mahuā* (*Bassia latifolia*), and *achār* (*Buchanania latifolia*).

The rich eat wheat, rice, gram and fruits: a few only eat flesh.

Daily life.

The trading classes are busy eight months in the year, the slack season being during the rains. Cultivators similarly have two months of leisure, after the gathering of the *rabi* crops.

Houses are mostly of mud and tiled.

Marriage ceremonials are the same as those observed in other parts of India; the expenses in the case of the poorer classes amount to about Rs. 50 to 100, and in the case of the middle classes from Rs. 500 to 2,000; the rich often spend very large sums on this ceremony. Marriage.

A local *sabha* for controlling expenditure on marriages has been formed which works in connection with the *Beville-krit Thākur Hitkārini Sabha.*

Hindus are burnt, but Musalmāns and infants are buried. Disposal of dead.

The chief holidays observed are the *Diwāli*, *Dasahra* and *Holi* by Hindus, and the *Muharram* and *Ids* by Muhammadans. Festivals.

The State recognizes about 30 holidays in the year, during which offices are closed.

There have been no serious epidemics in the State, though in 1903 Charkhārī town suffered somewhat from small-pox. Public health.

CHAPTER II.

ECONOMIC.

(TABLES VII TO XV, XXIX AND XXX.)

Section I.—Agriculture.

(TABLES VII-X.)

General conditions.

The character of the land varies in different parts of the State. The soil of the two *parganas* of Satwāra and Bāwan-Chaurāsi is rich, while that of Isānagar is poor, bearing *kharīf* crops chiefly, that of Rānīpur being the poorest and noted for its barren and rocky nature. The crops depend entirely on the annual rainfall and the failure of good and timely rains in past years has thrown much land out of cultivation.

Conformation of surface.

The surface of the country is generally speaking level, and save where it is cut up by gneiss rock or ravines is easily cultivated.

Classification of soils.

The soil is classed according to its natural formation. The principal classes of soil recognised in the State are :—*Mār* or *motī*, *kābar*, *parua*, *rānkar-motī*, *rānkar-patlī*, *kachhār* and *kherau*.

Mār is a rich black soil formed by the disintegration of the rock in the intrusive dykes common in this region. It lies in patches at a low level. It is very retentive of moisture which gives it its great value. *Kābar* is in many respects similar to *mār*. It is, however, of a lighter colour, is more mixed with sandy particles and does not retain moisture to the same extent, and consequently is not so productive as *mār*. *Parua* occurs generally on high ground and is cultivated chiefly in the rainy season. It is of a light yellowish brown colour and is well suited for growing cotton and sugarcane. *Rānkar* is of two kinds, *motī* and *patlī*. The latter is the poorest of all soils but when the rains are favourable it gives fair *kharīf* crops but any lack of moisture causes failure. *Kachhār* is land in the vicinity of streams or the overflow of lakes. It is generally very rich and is of necessity confined to *rabi* crops and vegetables as it is under water during the *kharīf* season. *Kherau* is land, situated near a village, which is manured and irrigated from wells. It may be of any of the classes mentioned and is often *rānkar*. The crops noted below against each soil are usually grown in it:—

Mār and *rānkar*.—Wheat, gram, *masūrī*, *alsī*, *jundī* (or *jowār*), *til* or *tilī*, *arhar*, cotton, *kodon*, *mūng*, *urda* or *urad*, *san* and *amārī*.

Parua and *kachhār*.—Gram, barley, *jowār*, *tilī*, cotton.

Rānkar-patlī.—*Kākun*, *sāmān*, *kodon*.

Kherau.—Barley, *pissi* and *makka* (or maize).

Two seasons are recognized, the *siārī* or *kharīf* when the common grains such as *kodon*, maize, and *jowār* are sown, and the *unhārī* or *rabi* when wheat, gram and barley are cultivated. The first season lasts from about May to November, the second from November to March. **Seasons.**

The famine of 1896-97 and the poverty caused thereby led to a decrease in cultivation. A considerable area of *mār* land has in consequence been thrown out of cultivation, owing to the growth of *kāns* (*Imperata spontanea*) grass whose roots penetrate the soil so deeply that it cannot be eradicated. **Extension or decrease of cultivation.**

The only possible remedy in such cases is to let the land lie fallow for 10 or 12 years, when it dies off and the land again becomes capable of yielding crops.

The soil for the *kharīf* sowings is broken in May or June as soon as rain falls. It is then again ploughed twice or thrice until it has absorbed enough moisture when it is sown. **System of cultivation.**

The ploughings for the *rabi* sowings continue till September, when the sowings commence. **Sowings.**

The *kharīf* crops are sown in *Asārh* (June-July) and cut in *Kunwār* (September-October), and the *rabi* crops in *Kunwār* and *Kātik* (October-November) and cut in *Phāgun* (February-March) and *Chait* (March-April). But since the famine of 1896-97 the people have taken to sowing *kharīf* instead of *rabi* crops, owing to the uncertain rainfall and want of sufficient means.

Jowār is generally alternated with wheat or gram and sometimes cotton and *til* with *jowār*. In *mār* soil wheat and gram are alternated with *jowār* and in *parua* soil wheat or gram with cotton and *tilī*. **Rotation.**

Dufasli or double cropped land is first sown with *kākun* or *sāmān* and reaped in the rains, afterwards gram and barley are put in as a second crop in November. **Double cropping.**

The commonest forms of mixed sowings are *arhar* with *mūng*, *kodon* with *tilī* and *urad* with *tilī*. **Mixed sowings.**

Manuring is mainly confined to fields adjoining villages. Manure consists of cow dung and village sweepings. **Manuring.**

The implements used are those which have been employed since the earliest days. The *hal* or plough, *patha* or log for **Implements.**

crushing clods on a ploughed field, the *phāora* or spade and *khurpi* or hoe are the most important.

Area cultivated.

The normal area cultivated at the *kharīf* amounts to 100,600 acres and at the *rabi* to 62,500 acres. The most important crops in the former case are *jowār* 41,200 acres, *kodon* 10,700 and *tilī* 23,800, and at the *rabi* gram 33,900 acres, wheat 9,800 and barley 11,600.

Principal crops.

The chief crops sown at the *kharīf* are *jowār* or *jundī* (*Sorghum vulgare*), *bājra* (*Pencillaria spicata*), *kodon* (*Paspalum stoloniferum*), *mūng* (*Phaseolus mungo*), *urda* (*Phaseolus radiatus*), *arhar* (*Cajanus indicus*), *sāmān* (*Panicum miliare*), *kākun* (*Setaria italica*), *til* (*Sesamum indicum*), *kapās* or cotton (*Gossypium indicum*), *dhān* or rice (*Oryza sativa*), *rāli* (*Panicum miliaceum*), *basara*, *kutkī* (*Panicum psilopodium*), *mothī* (*Phaseolus aconitifolius*), *san* (*Crotolaria juncea*), *amārī* (*Hibiscus cannabinus*). The crops at the *rabi* are *gehūn* or wheat (*Triticum aestivum*), *chana* or gram (*Cicer arietinum*), *jau* or barley (*Hordeum vulgare*), *alsī* or linseed (*Linum usitatissimum*), *batra*, *masūr* (*Ervum lens*).

Oil-seeds.

Oil-seeds are *tilī*, linseed and *sarson* (*Bassia campestris*). The two former are sown extensively, the latter to a limited extent.

Fibres.

The two classes of hemp, *san* and *amārī*, are sown to a limited extent only. Cotton is sown over a large area.

Garden produce.

Many kinds of spices, vegetables and fruit are cultivated. The commonest are *dhania* (*Coriander sativum*), *rāi* or mustard, *ajwān* (*Lingusticum ajowan*), *haldī* or turmeric (*Curcuma longa*), *lahsan* or garlic (*Allium sativum*), *piāz* or onions, potatoes, chillis (*Capsicum*), *zīra* (cummin), native vegetables, including many kinds of gourd; and of fruit trees, the mango, guava, orange, pomegranate, lime, custard apple and other ordinary varieties.

Stimulants.

Tobacco is the only stimulant cultivated and is grown to a limited extent only.

Staple food crops.

Wheat is chiefly used by the rich. The middle classes use wheat, gram and barley, and the poor classes *jowār*, *bājra*, *kodon*, *sāmān* and *kākun*.

Subsidiary food crops.

The chief subsidiary crops are the pulses, *urda*, *mūng*, *masūr*, *arhar* and *mothī*.

Progress.

No new agricultural implements or new varieties of seed have been introduced.

Irrigation. General condition.

Very little irrigation is carried on in the State. Barley and *pissi* (soft red wheat) are the two chief crops which are irrigated

when means for it exist. In two villages of the State betel leaf and sugarcane (*barai*) are grown from artificial irrigation.

Description of local methods.

The principal sources of water are wells and tanks. The usual means employed are the *charsa*, a bucket lift, and *rahats* or Persian wheels in the case of wells; and channels from tanks.

Cost of wells.

The cost of digging a well varies with the nature of the soil and the distance below the surface at which water is found. In some parts a masonry well costs Rs. 75 and a *kachcha* or earthen well Rs. 25. In others a masonry well costs Rs. 150 and a *kachcha* well Rs. 50.

Local breeds.

There are no very special local breeds of animals in any part of the State, though those imported from the banks of the Ken called *keniya* are considered superior to other local breeds.

In all large villages the cultivators rear plough cattle, cows, buffaloes, sheep and goats.

Pasture grounds.

There have always been ample pasture grounds and the land which went out of cultivation during the last famine has contributed to increase them.

Feeding cattle.

No difficulties are experienced in feeding cattle in a normal year as *karbi*, hay and *bhūsa* can be obtained in abundance, if grass is deficient, and in famine time the people are allowed to graze their cattle in the forest reserves.

Cattle diseases.

The common diseases prevalent among cattle are the following:—

Gurphuta :—As a remedy people keep the cattle standing for some time in mud or marshy ground and feed it with bread made from *urda* flour and oil. *Patka* or *Uchla* :–Certain incantations are used to cure it. *Bhawāni* :—The cattle are fed with *deol* (crushed gram soaked in water) and the goddess Devī is worshipped. *Bhonra* :—Certain incantations are used to cure it. The cattle are also taken out the village boundary where liquor is offered to the boundary deity.

Agricultural Population.

About 90 per cent. of the population live on agriculture, the chief castes being Brāhmans, Ahīrs, Rājputs, Kāchhīs, Kurmīs and Lodhīs.

Takkāvi

In normal years it is not usual to make advances in any shape.

In those *parganas* where *zakhirāt* or grain stores exist, seed advances are made to the cultivators on condition of their repaying in kind ; the interest called *sawai* or 1¼ (25 per cent.) on the seed they received being levied. In years of scarcity or famine, advances of all kinds are made to the cultivators and no interest is charged on them. These advances are realised at harvest time.

Section II.—Wages and Prices.

(TABLES XIII AND XIV.)

Wages.

All wages were in early days paid in kind, and this custom still exists in regard to field operations, though it has now become common to pay wages for even agricultural labour in cash and the people to a great extent prefer it. Wages vary in different parts of the State. At the capital town a skilled labourer is paid from four to eight annas a day and an unskilled labourer from one to three annas; in villages a skilled labourer gets from two to four annas a day and an unskilled labourer from three pice to two annas.

In villages day labourers are still paid in kind especially for cutting and reaping crops. *Purīs* or bundles of the crop are given for a day's work (a *purī* contains about two seers weight of grain).

Servants and artisans are now paid in cash in the town, and even in villages unless they prefer grain instead.

No very marked alteration has taken place in wages in the districts as communications are still few and export has not increased to any great extent.

Material condition.

The material condition of the people in general in the different parts of the State is good, and a decided improvement on what it was 20 years ago.

Twenty years ago hardly any difference could be discerned between the dress of a clerk and a cultivator, as all wore coarse country cloth. A day labourer was seldom seen wearing any clothes except a *dhotī*, while his furniture consisted of a bed and *doria* (coarse sheeting) only.

Their style of living was very simple and cheap, so that a man could live easily on a rupee a month, but luxuries were unknown. Now, however, a middle class clerk wears an *achkan* or *kurta* of fine cloth and a cap or *sāfa*, and occasionally trousers instead of a *dhotī*. The cultivator even usually wears a *mirzai*, a short coat reaching to the waist and often padded, of good long-cloth, and wraps a *sāfa* on his head; while on festivals all these people use finer and more expensive garments. Even a day labourer can often afford a *mirzai* of coarse cloth and occasionally a *sāfa*, while as a rule he carries a sheet (*chadra*) which can be tied round the head or wrapped round the waist while at work. In regard to furniture no material change is noticeable, though *dorias* of coarse cloth are being replaced by coloured cloths of fine *gazi* or long-cloths.

The increased facility for importing various articles has thus raised the standard of living of almost every class even in villages.

Section III.—Forests.

(TABLE IX.)

Strictly speaking, the Charkhārī State possesses no real forests, though about 40 square miles of land are so classed. Certain tracts are reserved for grass or special trees.

Reserves

Ramna Umrī.—This *ramna* is situated in the Satwāra *pargana*. It abounds in bamboos, *khair*, *tendū*, *ghont*, *ingua*, *dhawa*, *sāgon*, *sandan*, *salai* and *bijān*. These trees are utilised for building purposes. This *ramna* is mainly, however, a shooting preserve and is rarely utilised in any other way. In famine years the people of the adjoining villages are allowed to graze their cattle here and take wood for fuel free of any fee. In the Bāwan-Chaurāsi *pargana* there are two *ramnas* containing *ām*, *pīpal*, *bar*, *umar*, *chhiula*, *shīsham* and *simra*, used mainly as fuel and in making implements required for agricultural purposes. Cultivators are allowed to take a head-load of wood for fuel free of any charge. The greater part of these reserves is kept for grass, for State use.

Control

The State keeps an establishment consisting of a *hilledār* and a few sepoys and *banrakhs* (rangers) under the *tahsīldār* to look after the forests. Their duty is to prevent the cutting of trees or grass without permission and to help officials when out shooting in the preserve.

Jungle tribes

Members of the Kherua and Kondar caste live and work in the jungles. The former make catechu from the *khair* trees, and the latter collect honey and other minor products of the forests for sale.

Prevailing trees.

The most important trees are given in the list below :—

Achār (*Buchanania latifolia*), *ām* (*Mangifera indica*), *aonla* (*Phyllanthus emblica*), *bar* (*Ficus indica*), *ber* (*Zizyphus jujuba*), *bijān* (*Pterocarpus marsupium*), *chhiula* (*Butea frondosa*), *chhūtāphal* or *sītāphal* (*Anona squamosa*), *dhāman* (*Grewia vestita* and *tiliaefolia*), *dhawa* (*Anogeissus latifolia*), *ghont* (*Zizyphus xylopera*), *imli* (*Tamarindus indica*), *ingua* (*Balanites roxburghii*), *jāmun* (*Eugenia jambolana*), *kaitha* (*Feronia elephantum*), *karaunda* (*Carissa spinarum*), *khair* (*Acacia catechu*), *mahuā* (*Bassia latifolia*), *makora* (*Zizyphus œnoplia*), *nīm* (*Melia indica*), *pīpal* (*Ficus religiosa*), *sāgon* or teak (*Tectona grandis*), *salī* or *salaia* (*Boswellia serrata*), *sandan* (*Ougeinia dalbergioides*), *seja* (*Lagerstrœmia parvifolia*), *semar* or *semrī* (*Bombax malabaricum*), *shīsham* (*Dalbergia sissu*), *umar* (*Ficus glomerata*).

Section IV.—Mines and Minerals.

(TABLE XII.)

The only mineral deposits in the State are the diamond mines in the Rānīpur *pargana*. They are worked by either the State or private persons.

When any one applies for the privilege to start work, the State grants him permission on the condition that he pays the State 25 per cent. on the value of any stone found. Any stones discovered are produced before the State authorities, who fix the value. The income from this source is very fluctuating.

Section V.—Arts and Manufactures.

No important industries exist in the State. The usual weaving of coarse cloth, metal, pottery and lacquer work are carried on.

Cotton fabrics.

Cotton weaving is carried on by weavers in the different parts of the State, who manufacture the rough coarse cloth called *gārhas* or *gazī* for local use.

In Charkhārī town an industrial school has been started in which excellent rugs, carpets, *daris*, turbans, and *dupattas* of fine muslin are manufactured. Dyeing and stamped work on cloth are also carried on in the school.

Metal work.

The goldsmiths at the capital make ornaments of gold and silver, such as nose-rings, ear-drops, bangles, necklaces, *pejnas*, *karas*, etc., for local use. The iron work made by the blacksmith consists chiefly of implements required for agricultural purposes, and articles required for household utensils. Brass and copper work is not carried on in any part of the State, except at the capital where the coppersmiths turn out a few utensils of brass and copper such as *nād*, *lotas*, *kalasas*, *thālīs*, etc.

Pottery.

Pottery is made throughout the State by the Kumhārs.

Lacquer work.

Lacquer work bangles are made by people of the Lakhera class.

Woollen fabrics.

Blankets are only made in a few villages of the State where large numbers of sheep are kept.

Section VI.—Commerce and Trade.

General character.

Formerly trade in the State was confined to the sale of grain and money-lending. Fine cloths were only imported on special occasions such as marriages and other festivals, the coarse country cloth being in general use with rich and poor alike.

Since the opening of railways, however, and increased facilities of communication, trade has extended and cloth, hardware and European goods are generally imported in some quantity.

The opening of a railway close to chief town, and the security of all roads have made merchants more enterprising.

Money made is generally hoarded or used to purchase ornaments and jewellery, being seldom or never invested.

The *Kaldār* rupee is the medium of transaction, currency notes not being in common use.

Principal Exports and Imports.

The principal exports are food grains, cotton, *til*, *ghī* and linseed, and the chief imports sugar, salt, cloths, metals and kerosine oil.

There are no returns to show the quantity or relative importance of either exports or imports.

Certain articles such as linseed, *til* and cotton go to Bombay, while the grain is taken to the neighbouring British Districts. Cloth, sugar, salt and kerosine oil are imported from Bombay, Calcutta and Cawnpore, the last being the chief place of importation.

Trading centres.

Charkhārī town, the capital of the State, is the only important trading centre.

Chandla and Isānagar, the headquarters of the Satwāra and Isānagar *parganas*, respectively, are local trading centres. Markets are held once a week in every village of any size. The biggest market is held at Rāinpur, a village about a mile and a half from the Charkhārī town, Sunday being the market day. The average attendance of the buyers and sellers at this market is about a thousand. The chief articles offered for sale are local food grains, country made and European cloths, and *ghī*, which the shop-keepers of the town bring to the market. The traders from different places in the State bring grain, *ghī*, sugar and salt, etc. No duty is charged on goods sold or purchased.

The attendance at village markets consists of the villagers of the adjoining villages and hamlets and on the average rarely exceeds 200 people.

Ralli Brothers and Co. have an Agency in Charkhārī town.

Firms.

The chief merchants of the town are Achhru and Nawal Supāwālas and Gumān Bihāri, Sheoprasād of Matundh, Rāmprasād Bhawānidīn of Khalla and Sheo Charan Tiwārī of Mahoba who are agents for native firms at the places named.

The principal trading castes.

The principal castes engaged in the trade are the Vaishyas and Brāhmans. They deal in cloth, grain, spices and kerosine oil. The Musalmān shop-keepers known as *bisātīs* deal in Manchester goods and English articles.

In the *parganas* besides the Vaishyas, the Telīs and Kalārs also deal in grain.

Trade routes.

The principal route used in the import and export of articles is the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Goods are sent to Mahoba station, 10 miles distant from Charkhārī town, by cart.

Local fair weather roads are also used by traffic coming from distant places.

Goods in these cases are carried by country bullock carts and pack animals. The latter are used chiefly in the rains. Shop-keepers are only found in the larger villages. They belong to the Vaishyas, Telī and Kalār castes and deal in grain, spices and tobacco.

Many shop-keepers also lend money and make advances to villagers and are then known as *sāhu*.

Consumption of imported articles.

The consumption of imported articles is increasing yearly. European cloths, kerosine oil, glass and China are coming into general use. Kerosine oil in particular is now met with even in remote villages.

Most trade is local. Only big merchants purchase from Bombay, Cawnpore and Calcutta through agents (*arat*).

The petty dealers take their things for sale from village to village especially on market days which fall as a rule on different days in neighbouring villages. These visits are confined to the winter and the marriage season.

WEIGHTS AND MEASURES.

The weights and measures used in the State are given below :—

Precious stones, gold and silver are measured by *rattīs*, *māshas* and *tolas*.

8 Rattīs = 1 Māsha.
12 Māshas = 1 Tola.
5 Tolas = 1 Chhatāk.

One *ratti* is equal to 18·75 grs. troy.

Surface measures.

Land is measured by the *bīgha*, *biswa* and *biswānsi*.

20 Biswānsis = 1 Biswa.
20 Biswas = 1 Bīgha.

The local *bīgha* is most variable in different parts but on an average 1 *bīgha*, 12 *biswas* equal to 1 acre or 1 acre = 1·6 *bīgha*.

Avoirdupois.

All materials such as grain, salt, sugar, cotton, drugs and oil are measured in large places by British Indian *chhatāks* and *seers*, one seer being equal to 80 *kaldār* rupees or 2 lbs. In small villages it is usual, however, to measure grain such as wheat, gram, barley, *kodon*, etc., by capacity in vessels known as the *kurwa*, *chauri*, *pela* and *gaun*.

A *chauri* or *kurwa* is made of wood, iron or brass and holds from 12 *chhatāks* to 1¼ seer of grain.

A *pela* is made of brass in the form of a cup, and holds from 8 to 10 seers.

A *gaun* is equal to 32 *pelas*.

By capacity.

Liquids are in general measured by British Indian weights, except country liquor and kerosine oil which are also sold by bottles, a quart-bottle being taken as equivalent to 12 *chhatāks*.

By length.

Cloth and manufactured silk articles are usually measured in English yards.

In Charkhārī town, however, the yard which the shopkeepers use is equal to 39 inches.

Raw materials in silk and cotton are sold by weight using British Indian weights.

By cubic contents.

Timber planks, masonry, *kachha* walls and earthwork are generally measured by cubic feet.

Measures of time.

British hours are used in Charkhārī town and most large villages, but elsewhere 8 *pahars* of 3 hours each are recognized in the day. The official year in the State begins on *Asārh Sudī Purnima* (full moon) and ends on the *Jeth Sudī* 15th. The Vikrama Samvat era commencing on *Chait Sudī Purnima*, or full moon in March is followed.

Section VII.—Means of Communication.

(TABLE XV.)

Railways.

No railways or Government roads actually traverse any part of the State. The nearest railway station is that of Mahoba on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway, 10 miles distant from Charkhārī town, to which it is connected by a metalled road.

The Railway greatly facilitated the import of grain during the famine of 1897 and thus saved the people from actual starvation and assisted in preventing migration.

The prices of exported articles such as cotton, *ghī* and *alsī*, have risen, while those of kerosine oil, fine cloths and European articles generally have fallen.

Roads.

All the roads in the State are unmetalled except those in the town, the road from Mahoba to Charkhārī (10 miles) and a road from Laurī to Chandla (9 miles).

Carts.

Country bullock carts are still generally used, though in Charkhārī town springed bullock *shigrams* are common, while the Darbār uses carriages of European make.

Ferries.

Ferries are maintained on the Ken and Dhasān during the rains. Members of the Kewat clan use their own boats to work the ferries, a lease being granted them by the Darbār.

Post and Telegraph offices (Table XXIX).

A combined Imperial post and telegraph office has been established at Charkhārī. Elsewhere the State is served by the local postal system. Stamps bearing the effigy of two crossed swords and the words "Charkhārī State" are used in the local post.

The State has its own postal department. There is a head Post office at the capital and branch offices have been opened at the headquarters of *parganas*. The State issue of postage stamps is used within State territory.

Section VIII.—Famine.

(TABLE XXX.)

Causes of Scarcity.

A failure or untimely distribution of rain invariably results in famine or scarcity. A failure of the autumn (*kharīf*) crops entails privation on the mass of the people, as the lower classes derive their food supply from the grains sown at this season.

Scarcity of food grains, however, does not cause migration as scarcity of water does, since the former can to a very great extent be supplied by importation, while no means exist for remedying the latter.

Famine of 1868.

In 1868 want of rain for the *kharīf* crops caused a partial failure of the harvest, and consequent scarcity for about 4 months, but it was not so severe as to cause actual famine.

Famine of 1896-97.

In 1896-97, however, an insufficient fall and the early cessation of the rains caused a failure of both crops and a very severe famine prevailed throughout the State. The railway being only 10 miles from the capital, however, traders at once imported grain from the Punjab and thus removed all fear of starvation and checked emigration. Besides the supply of grain, relief works were opened in different parts of the State at convenient centres.

Poor-houses also were started for invalids and children; while money was distributed to *pardānashīn* women, who could not attend the works.

Takkāvi in cash, seed and bullocks was freely made to cultivators. The revenue demand was suspended and one-fourth of the arrears was finally remitted.

The cost to the Darbār (1896-97) was 1·1 lakh, of which Rs. 58,300 was spent on relief works and Rs. 53,000 on other forms of relief.

CHAPTER III

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

The Charkhārī State being a *sanad* State the Chief exercises full powers in all ordinary matters and in civil judicial suits, while in criminal cases his powers are limited. General.

The Chief is assisted by his minister called the *Madār-ul-muhām*, who is the principal executive officer and acts under the orders of the Mahārājā. He is assisted by the *nāib-dīwān* Minister.

The departments of the administration are the *Huzūr Darbār*, presided over by the Chief, which is the final office of reference in all matters, the *Madār-ul-muhāmī* or chief executive office, the *Kotwāli* or police department, and the *Māl* or revenue department under the *sadr amīn*. Departments.

The official language in the State is Hindī which is used in all official papers except criminal proceedings where Urdu is employed. Official Language.

For the purposes of administration the State is divided into four *parganas*, the Bāwan-Chaurāsi *pargana*, the Isānagar *pargana*, the Rānīpur *pargana*, and the Satwāra *pargana*. Administrative Divisions.

Each *pargana* is managed by a *tahsīldār* who is responsible for the collection of the revenue, and the maintenance of order. The *tahsīldār* also exercises the powers of a third class magistrate and can deal with civil suits up to a value of Rs. 500. He also holds preliminary enquiries into cases of mutation of names of *jāgīrdārs*, *muāfidārs* and *zamindārs*. The *tahsīldār* is assisted in his work by the *sazāwal*, *kānungos*, *patwārīs*, *shahnas* and *chaukīdārs*, besides usual clerical office establishment. District staff.

The *sazāwal* or police inspector controls the criminal work of the *pargana* and submits daily reports to the *nizāmat* office through the *tahsīl*.

The *kānungos* are at the head of the revenue establishment and supervise the work of the *patwārīs*, who keep the village accounts and registers. The duty of the *shahna* is to collect the revenue, and that of the *chaukīdārs* to keep watch over the village, and report to the police any unusual occurrence in the village and also to summon the cultivators and tenants before the *patwārīs* and *zamindār*.

The most important village officials are the *patwārīs*. In large villages two *patwārīs* are appointed, in smaller one only. The *patwārī* is a State official appointed and paid by the Darbār. Village Administration.

He keeps the village accounts, all records of rights and the village registers, submitting daily, weekly, monthly and quarterly returns to the *tahsīls*, concerning the revenue work of the village.

All payments of the revenue demand or of arrears collected by the *shahna* are brought to the *patwārī* who enters them in his accounts and then sends the money on to the *tahsīl* for deposit.

The *chaukīdār* is also an important personage, who looks after the people of a village, keeps watch and ward and reports unusual occurrences to the *sazāwal* (inspector of police). The system of village autonomy or self-Government appears to have almost entirely died out.

The people have in great measure rejected the old *panchāyat* system, and now resort to the regular courts for the settlement of almost all disputes.

The old system is now mainly confined to caste cases affecting the violation of caste rules, cases of simple hurt and of trifling transactions.

Section II .—Law and Justice.

(TABLES XVI AND XVII.)

Early days.

In former days no regular system of administering justice existed. In most cases the ruler's will was law. The *Mitākshara* served as a guide for the determination of most cases. Punishment was almost limited to the infliction of fines, even in cases of murder where higher castes were concerned ; banishment was occasionally resorted to. Written records of proceedings were not regularly enforced, though they were not unusual in cases of heinous offence.

Present system.

In 1863 Colonel Thompson when Superintendent of the State, introduced the system of keeping regular written records.

A regular system of law and justice was introduced in 1863 by Colonel Thompson, but on the resumption of control by the Chief it practically vanished until the State again came under superintendence in 1880. The principles followed in British law were then adopted in framing the system still in vogue.

Legislation.

No special legislative body exists, the Chief issuing orders and circulars through the *madār-ul-muhām*, which have the force of law. The Indian Penal and Criminal Procedure Codes have been introduced and other British Indian laws are

followed as guides including the Evidence Act, and Civil Procedure Code. Local Rules for the Registration of documents have been recently adopted.

The lowest courts in the State are those of the *tahsīldārs* of *parganas* who are magistrates of the third class. The *kotwāl* of Charkhārī town is invested with similar powers. Courts.

In civil suits the *tahsīldārs* can entertain suits in which the value of the property does not exceed Rs. 500 in value.

The next court is that of the *nāzim* who is a magistrate of the first class and also hears first appeals from the subordinate courts.

His civil powers extend to suits not exceeding Rs. 5,000 in value.

The court of the *madār-ul-muhām* deals with matters connected with the Bundelkhand Agency and other Native States and British Districts.

The Chief sitting in *Hazūr Darbār* hears all Sessions cases. The present Chief has been granted plenary criminal powers by a *sanad* given in 1902, with the proviso, however, that all sentences of death are required to be submitted to the Agent to the Governor-General for confirmation and those of imprisonment or transportation for life are required to be submitted periodically to the Political Agent in Bundelkhand.

All extradition is effected under the Extradition Act of 1903. The "Wylie Rules" govern inter statal surrenders except to the Indore State, a special arrangement having been made with that Darbār. Extradition.

The average value of property litigated on is 8,000 rupees a year. Litigation and fees.

In civil suits for movable property a fee is charged at 6 per cent. on the value of the property; on immovable property at 10 per cent.; on loan bonds and title deeds a registration fee is levied at one per cent.; on certificates of inheritance at Re. 1-5 on every hundred rupees.

The oaths used in the British courts are employed in the State courts. Oaths.

Section III.—Finance.

No budget was formerly drawn up and different heads of revenue and expenditure were not carefully separated. In 1863 when Colonel Thompson was appointed as Superintendent of the State, he introduced a regular system of keeping accounts, which, however, fell into disuse, but was revived again in 1880. System.

The budget system then introduced is still followed.

All sums collected in the *parganas* are paid in to the *tahsīldārs* who forward them on to headquarters. Accounts are checked in the *māl* office and at the State Treasury.

Sources of Revenue and Expenditure.

The total normal revenue of the State is about 5 lakhs of rupees, of which 4 lakhs are derived from land revenue. The principal heads of expenditure are general administration and Chief's establishment 1·46 lakh; military Rs. 76,000; collection of land revenue Rs. 37,000.

Financial position.

The financial status is good. A lakh of rupees has been invested in Government paper and the State has no debts, while the revenue is collected without difficulty.

Coinage.

In former days two kinds of silver coin were in use in the State. One called the *Srinagarī*, and the other the *Rājāshāhī* or *Charkhārī sikka*.

The former used to be imported from Rāth in Hamīrpur District, 14 miles north of Charkhārī. The latter coin was struck in the State mint at the capital town.

The copper coins known as *Bālāshāhī paisa*, were then in use.

These coins continued in circulation till 1864 A. D. when Tāntia Sāhib Gore, then Superintendent of the State, introduced the British currency.

In 1880 when the State came under the British management, the former coins were entirely replaced by British coin.

Section IV.—Land Revenue.

All land is solely the property of the Darbār, and the payments by cultivators are thus revenue.

The land revenue is collected in two ways. By the *theka* or farm system; a village is assessed and then made over to a farmer called the *nambardār* who pays in the assessed revenues, less 8 per cent., which he receives as commission called *mazrai*.

The *nambardār* is solely responsible for the full payment of the assessed revenue. He is unable to alter the assessment or collect more than the amount fixed for his village. Villages are usually farmed for about 7 years at a time. The petty leaseholders attached to the *nambardār* retain the same rights and claims on the land as those living in villages under the direct management of the State.

The other system is known as *khālsā* or *khām tahsīl*, in which the village remains under the direct management of the State.

The cultivators hold the land on yearly leases (*patta*) which are issued in the month of July. The *tahsīldārs* collect the revenue due from each lease-holder through the *zamindār*, *shahnas* and *amīns*. The *amīns* and *shahnas* are subordinate to the *tahsīldārs* and assist the *zamindārs* in collecting the revenue from the lease-holders.

In *khālsā* villages the *zamindārs* get 5 per cent. commission on the total revenue demand of the village (*jamābandi*), known as the *zamindārī haq*.

The first settlement was made in 1867. It was revised by Major Maitland. The revenue settlement made in Major Maitland's day is being revised, and the Rānīpur *pargana* has been completed. Settlement.

Another form of assessment which is rapidly dying out but still prevails in a few unsettled villages is known as *kūt-bhāg*. In this case the revenue is given in kind, a certain proportion of the actual crop being taken.

No tenant is ever dispossessed unless he fails continually to pay the revenue demand.

In the surveyed and regularly assessed villages the demand is based on the quality and quantity of arable soil within its limits. In the villages paying on the *kūt-bhāg* system the share of the produce taken depends on the appraised value at the time of collection.

The revenue is taken in three instalments. One instalment becomes due at the end of *kharīf* harvest, another at the end of the *rabi* and the third at *dasahra*. Collection.

In former days when there was no regular assessment the land was measured and leases for one year or sometimes two years were granted, the revenues being taken on the *kūt-bhāg* system. The revenue was collected through the *mahte* or headman of a village, who was allowed a certain percentage on the collection, called *mehantāna*.

The incidence of the land revenue demand amounts to Rs. 2-0-3 per acre of cultivated land and 12 annas 4 pies on the whole area of the State. This is not severe, and leaves a fair profit to the cultivator, which enables him to withstand all but a total failure of both harvests. Incidence.

Remission and Suspension. In the famine of 1896-97 when the crops failed entirely the State had to suspend the demand for land revenue, and also remitted Rs. 35,000 of the arrears, while suspending the rest.

Rates. The rates levied *per bīgha* on different kinds of soil are as below :—

	Rs.	A.	P.		Rs.	A.	P.
Mār	2	5	0				
Kābar	2	0	0				
Rānkar-motī	2	0	0				
Parua (1st class) ...	2	5	0				
Parua (2nd class) ...	1	8	0	and	1	6	0
Kherau	2	5	0	„	3	0	0
Kachhār	2	5	0	„	1	8	0
Rānkar-patlī	1	4	0				

All revenue is paid according to the quality of the soil without any consideration of the crops, which may grow on it.

Section V.—Miscellaneous Revenue.

The chief sources of miscellaneous revenue are Excise, Customs and Judicial Stamps. No special establishment is maintained, the revenue officials supervise all arrangements.

Opium and Drugs. Very little poppy and practically no hemp is cultivated in the State. The opium produced locally is all bought by the Darbār who retail it. As this is insufficient opium, *bhāng* and *gānja* are imported on licenses granted by the Political Agent. About 16 maunds of opium, 80 of *gānja* and 10 of *bhāng* are imported yearly. The income derived is about Rs. 2,700 a year.

Liquor. Country liquor distilled from flowers of the *mahuā* (*Bassia latifolia*) are used. This is made by contractors, the licenses being granted on the outstill system.

Contracts are given yearly for each village circle, the right to distillation and vend being vested in the same contractor.

About 100 shops have been opened or one to every 7 miles and 1,240 persons.

The income derived from this source is about Rs. 5,000 a year.

Customs. Duty is levied on articles of food, piece-goods and sundry articles, such as sugar, *ghī*, oil, tobacco, cotton, lime, leather, ropes, metal, poles, wood, etc., at rates varying from annas ten to ¼ pice. On some articles it is levied per cent. or per rupee *ad valorem*, on others per maund or per bullock cart as the case

may be. The duty is levied when the articles are sold or declared by the owners to be retained for sale in the State. No duty is levied on exports or imports. The average annual revenue from customs is Rs. 1,022.

Stamps.

The State has its own judicial and postage stamps which are used within State limits. The average revenue from judicial stamps is Rs. 2,600.

There is no real demand for postage stamps in the State, the sale of these stamps to foreigners contributing more revenue than the local demand.

Section VI.—Public Works.

The State Public Works department is in charge of an overseer, with an assistant and a number of artisans, carpenters, ; blacksmiths, masons, etc., and the like. No works of importance, except the construction of roads, have been taken in hand in the last 20 years. The average annual expenditure is about Rs. 20,000.

Section VII.—Army.

(TABLE XXV.)

The State forces contain both cavalry (sowars) and foot (*piāda*). The cavalry number 29 and the infantry 181. There are also 24 serviceable guns in charge of 85 gunners. These constitute the regulars and act as bodyguard to the Chief, and as sentries on the palace, etc. Recruits are drawn from among the Thākurs (Rājputs), Brāhmans, Daowas (Ahīrs), Gusāins, Khangārs and Muhammadans.

The pay of a sepoy is Rs. 4 a month and of a sowar Rs. 18 a month.

Section VIII.—Police and Jails.

(TABLES XXIV AND XXVI.)

Police.

A police force was first organised by the present Chief. The police force is of two classes ; one being the police force in the capital town under the *kotwāl*, and the other in the districts under the *sazāwals* who are subordinate to the *tahsīldārs*.

The town force is managed by the *kotwāl* who is a 3rd class magistrate. It is composed of the *barkandāzs* (constables) and *chaukīdārs*. The rural police consist of *chaukīdārs*. Both these forces are under the direct superior control of the *nāzim* at Charkhārī. Appointments, changes and promotions in the forces are made by the *kotwāl* or *sazāwals*, subject to the approval of the *nāzim* and the Darbār.

The town and rural police consist of 401 men of all grades. There is no system of training either before entering the police or afterwards. Men for the regular police force are recruited from among Hindus and Muhammadans.

The rural police are composed mainly of the aboriginal Khangār and Arakh classes and of Basors.

The regular police carry batons, the rest *lāthīs* (quarter-staffs).

Finger impression.

A man has been trained at Indore in the recording and classification of finger impressions.

Jails (Table XXVI).

There is one jail, situated in Charkhārī town which was re-built in 1882, and three district lock-ups, at the headquarters of each *pargana*.

Section IX.—Education.

(TABLE XXIII.)

Six regular schools are maintained by the State. At Charkhārī there is a High School for boys, and a school for girls, an industrial school for the encouragement of local industries being also maintained there. Besides these, four district schools are kept up at Isānagar, Chandla, Mahewa and Rewai.

In the High School English, Sanskrit, Persian, Urdu and Hindī are taught. English is taught up to the Entrance Standard of the Allahābād University and scholarships are awarded to those who pass. The daily average attendance of scholars is 180 and the number on the roll 200.

In Sanskrit the boys are sent up for the various *parīkshās* (examinations) at the Benāres College. In the *pargana* schools only Hindī and Urdu are taught. The schools are under the supervision of the head master of the High School. Besides the above schools there is also one Vaidic school in Charkhārī town in which Sanskrit and religious instruction is imparted. In the girls' school in Charkhārī town Hindī and Urdu are taught besides needle work. A boarding house called the "Jubilee Boarding House" is attached to the High School.

The total cost of education is about Rs. 7,000 a year. No fees of any kind are charged.

Printing Press and Library.

A small printing press has been started, and two small libraries known as the Palace and Students Libraries, have been set on foot.

Section X.—Medical.

(TABLE XXVII.)

A hospital was opened in Charkhārī in 1868. It is in charge of an Assistant Surgeon. The average yearly number treated is 13,000, the attendance of out-door patients being

about 150 and in-door 10 daily. Twenty beds are maintained for males and 20 for females. The average number of operations done is about 600 a year.

The hospital is entirely supported by the State. In the *pargana* the people are treated by native *vaids* and *hakīms*, but they always resort to the State hospital for treatment in serious cases and for operations. The expenditure is about Rs. 3,000 a year.

Vaccination.

The State maintains vaccinators, both Hindu and Musalmān. In the cold weather these men are sent out in the *parganas*. The benefits of vaccination are now well understood. In 1906-07, 3,563 persons were treated, 3,156 cases being successful.

Section XI.—Surveys.

Survey.

A plane table survey of the three *parganas* was made in 1881. There are no special arrangements for teaching surveying to the *patwārīs*.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

The State is, for administrative purposes, divided into four *parganas*, for which the leading statistics are given below :—

Serial Number.	Name of Pargana.	Area in		Number of		Population (1901).	Cultivated Area.		Revenue.	
		Square miles.	Acres.	Towns.	Villages.		Total.	Irrigated.	Total.	Income derived from land.
1	2	3	4	5	6	7	8	9	10	11
1	Bāwan-Chaurāsi ..	201	128,500	1	75	38,306	52,200	600	162,700	150,600
2	Isānagar ..	91	58,600	..	73	22,021	26,000	7,300	46,400	41,000
3	Rānīpur ..	56	35,700	..	27	2,135	2,600	200	2,400	2,300
4	Satwāra ..	415	265,700	..	319	61,492	91,300	8,400	239,200	215,000
	TOTAL ..	(a) 763	488,500	1	504	123,954	172,100	16,500	450,700	408,900

Bāwan-Chāurāsi Pargana :—This *pargana* lies round the chief town. It has an area of about *201* square miles. There were originally two *parganas* of Bāwan, fifty-two, and Chaurāsi, eighty-four, villages which were afterwards amalgamated. It is bounded on the north, south and west by Hamīrpur District of the United Provinces and on the east by that of Bānda.

The land is generally speaking a level plain, and no rivers of importance traverse the *pargana*, the Arjun and Barmen, two tributaries of the Ken, being its only streams. The average rainfall is 45 inches.

Population was, in 1901, 38,306 persons ; males 19,334, females 18,972, comprising Hindus 38,031 or 91 per cent., Jains 9, Musalmāns 250 or 8 per cent., and Animists 16. Occupied houses 7,833.

The chief town and 75 villages are situated in the *pargana*.

(a) The total area of 879·89 square miles reported while the printing was going on is distributed thus :—Bāwan-Chaurāsi 198·42 square miles, Isānagar 90·52, Rānīpur 183·23, and Satwāra 407·72.

In 1866 the State ceded to the British Government the *parganas* of Fatehpur, Hirāpur and Mariadev receiving in exchange villages giving a revenue of Rs. 29,525, which are included in this *pargana*.

The general character of the land is the same throughout the *pargana*. For the most part it is fertile and bears good crops, but owing to insufficient rains of late years much land that used to be cultivated is lying fallow.

Of the total area of 128,500 acres, 52,200 are cultivated, of which 600 are irrigated. The jungles cover 4,000 acres; cultivable but uncultivated land amounts to 60,000 acres.

There are two shooting preserves in this *pargana*, one called the *Bara Ramna* and the other the *Chhota Ramna*. Each *ramna* is in charge of a *killedār* and a staff of rangers who watch the forest and collect dues. In the *Bara Ramna* the Chief has a shooting box, and several shooting towers have been erected.

The metalled roads from Charkhārī to Mahoba (10 miles) and Chandla (9 miles) traverse the *pargana*.

There is a combined British Post and Telegraph Office at Charkhārī town. There is also a State post office at the capital.

The *pargana* is in charge of a *tahsīldār* who is the chief revenue officer and a third class magistrate, being also empowered to hear civil suits up to the value of Rs. 500. The *tahsīldār* is assisted by *kānungos*, *patwārīs*, and the usual clerical establishment.

The police work is done by a *sazāwal* acting under the *tahsīldār's* orders.

The land revenue of the *pargana* is 1·5 lakh. Except the chief town there are no villages of importance.

Isānagar Pargana:—The *pargana* is isolated from the main block of territory and lies on the Dhasān river west of Chhatarpur.

It is locally known as Khatola, the Khatola dialect spoken here being a variety of Bundelkhandī. It has an area of about 91 square miles. It is named after the headquarters.

The *pargana* is bounded on the north by the Nowgong Cantonment, on the east by the Chhatarpur State, on the south by the Bijāwar and Pannā States and on the west by the Orchhā State and the Dhasān river.

The Dhasān is the only large river in the *pargana*. It flows along the western border for about 9 miles. The Urmal,

a tributary of the Ken, is of some local importance. Two tanks of importance are situated at Isānagar and Salaiya. The average rainfall is 30 inches.

Population was, in 1901, 22,021 persons; males 11,347, females 10,674. Hindus numbered 21,274 or 97 per cent., Jains 276, Musalmāns 372 and Animists 99, living in 73 villages of 4,079 occupied houses. The land is of only moderate fertility growing *kharīf* crops principally, only a small area being suited to *rabi*. Of the total area (58,600 acres) 26,000 acres are normally cultivated, 16,700 acres comprise cultivable soil lying fallow, and 4,000 acres are covered by jungles. Of the cultivated area 7,300 acres are irrigated, 2,000 from tanks and 5,300 from wells.

In 1902 A. D. in the month of March, a great and special fair, the *Rath-yātra*, was celebrated by a Jain of Digambari sect in the village of Mahewa and was attended by about fifteen thousand persons.

Markets are held once a week in the villages of Isānagar, Mahewa and Achat, in which tobacco, sugar, cloths (fine and rough) and spices are chiefly sold.

A State branch post office is located at the headquarters of the *pargana*.

The *tahsīldār* is as usual the chief revenue and judicial officer of the *pargana* and is assisted by the usual staff.

A small lock-up is situated at Isānagar in which prisoners of short terms of imprisonment are kept. Two Hindī schools have been opened in the *pargana*, one at Isānagar and the other at Mahewa, about ten miles from Isānagar.

The total land revenue is about Rs. 41,000.

Rānīpur Pargana :—This is the least important of the four *parganas* having an area of about 56 square miles. It is isolated from the rest of the State being situated about 60 miles east of the Charkhārī town, the headquarters being at Rānīpur. The *pargana* is bounded on the north and east by the Ajaigarh state and on the south and west by Pannā state. The district is much cut up by ravines locally called *seha*, the slopes of which are often most picturesquely clothed with bamboo and teak. The soil of this *pargana* is uneven and rocky as it lies mainly on an elevated ridge or *ghātī*.

The only streams of importance are the Bage and Gugaina, which flow throughout the year but are of no use for irrigation.

The climate is unhealthy, the water being especially injurious, being of a black colour with an oily film floating on it. The average rainfall is 40 inches.

Population was (1901) 2,135 persons; males 1,094, females 1,041, comprising Hindus 2,000 or 94 per cent., Jains 13, Musalmāns 46 and Animists 76. The *pargana* contains 27 villages with 497 occupied houses.

Of the total area (35,700 acres) 2,600 only are cultivated, 5,000 are covered with forest and 18,600 are culturable but lying fallow.

In a few of the villages diamond mines exist, which are worked either by the State or by private persons. Private workers pay ¼ the value of any stone found.

The principal export is *ghī* which is carried to Satna, whence spices, piece-goods and necessaries are imported in exchange.

There is a branch State post office at Rānīpur. The *pargana* is in charge of a *tahsīldār* assisted by the usual staff. He is a third class magistrate and is empowered to entertain civil suits up to Rs. 500 in value. Revenue is in part paid also according to the *kūt-bhāg*, a twentieth part of the outturn being taken. Total land revenue of the *pargana* is Rs. 2,300.

Satwāra Pargana:—This is the most important of the four *parganas* having an area of about 414 square miles.

It is bounded on the north and east by the Bānda District, on the south by the Ajaigarh state and on the west by the Chhatarpur state. The Ken is the only large river in the *pargana*. It supplies water to the inhabitants of 16 villages, flowing through the district for about thirty miles. The Kel, a tributary of the Ken, and the Kusāgar are streams of local importance. The *pargana* also contains 161 tanks, the most important being that at Badaura Kalān which irrigates 125 acres.

The average rainfall is 34 inches.

Population was, in 1901, 61,492 persons; males 30,998, females 30,494. Hindus numbered 59,702 or 97 per cent., Jains 37, Musalmāns 1,174 or 2 per cent., and Animists 579, living in 329 villages with 11,553 occupied houses.

The soil of the *pargana* is fertile. Of the total area of 265,700 acres, 91,300 are cultivated, 8,400 being irrigated, 600 from wells and 200 from tanks. The culturable but uncultivated area amounts to 137,000 acres.

Three markets are held every week in the *pargana* at Bairāgarh on Friday, at Sarwai on Monday and at Chandla, the headquarters of the *pargana*, on Wednesday.

The principal exports are cotton, *tillī*, *ghī* and linseed, while sugar, salt, piece-goods, metals, such as iron, brass, copper and kerosine oil are the chief imports. The goods are taken to and imported from Mahoba and Bānda.

The metalled road from Chandla to Charkhārī *viâ* Mahoba traverses the *pargana*.

People are conveyed across the Ken in small country boats or *dongas* by men of the Kewat caste who acquire the ferry rights on leases. The lease yields an average income of Rs. 100 per year.

A branch State post office is located at Chandla. The *pargana* is in charge of a *tahsīldār* who is a third class magistrate and has civil and revenue powers to hear suits up to the value of Rs. 500. The *pargana* being the largest is subdivided into three circles, each under a *sazāwal*. The revenue amounts to about 2 lakhs. A primary school is situated at Chandla.

GAZETTEER.

Chandla, *pargana* Satwāra.—Headquarters of the *pargana* situated on a metalled road, 9 miles from Laurī in Chhatarpur State, in 25° 4′ N., and 80° 15′ E. Population (1901) was 1,648; males 841, females 807, of whom 1,546 were Hindus. A State post office, a school, a lock-up and the *tahsīl* offices are located in it.

Charkhārī, *pargana* Bāwan-Chaurāsi.—The chief town is situated at 25° 24′ N., and 79° 48′ E.

It is popularly supposed to have taken its name from the large number of hyenas (*charkharas*) formerly found there. A common local name for the town is "Mahārājnagar." The town is very picturesquely situated at the foot of a hill called the Ranjīta pahār which rises abruptly from the plain to a height of 300 feet. Upon it stands the fort of Mangalgarh reached by a long flight of steps cut in the hill-side. Three large lakes lie at the foot of the hill on one of which stands the State guest house. The town is surrounded with good roads bordered with trees.

The main streets are wide and in point of cleanliness the town compares favourably with most towns.

The town rose in importance after 1,761, when Rājā Khumān Singh made it the capital of his state, and is now

a considerable trade centre. The population of the town was in 1881, 13,196; 1891, 13,068; 1901, 11,718; males 5,767, females 5,951. Classified by religions there were 9,035 or 79 per cent. Hindus, and 2,683 or 2 per cent. Musalmāns. Of this population 9 per cent. males and 0·9 females were literate. There are no buildings of any importance except the old fort, the modern palace and the guest house situated on the lake.

A large weekly market is held every Sunday at Rainpur village, about a mile from the town.

Since the opening of the Great Indian Peninsula Railway and the construction of the metalled road to Mahoba station trade has increased considerably.

Messrs. Ralli Brothers have established an Agency in the town.

Strictly speaking, there are no manufacturing industries in the town, except at the State industrial school where *kālīns*, carpets, rugs, *darīs*, turbans, gold-edged *dupattas* (called *selas* and *mandīls*), *chārkhānas*, *lungīs*, *dusūtīs*, *newārs*, ropes, etc., are made. The school gets its cotton, raw materials, and gold thread from Agra, and other places and manufactures them into the above articles. The school has also a carpenter's shop where furniture such as tables, chairs, beds, boxes, etc., are made. The school is maintained by the State and is in charge of a superintendent. Of religious edifices the most important are the *Bihārī-ju-ka-devala* and *Bakhat-Bihārī-ju-ka-devala*. The first was built by Mahārājā Khumān Singh, the first Rājā of Charkhārī, and the other by the Mahārānī of Ratan Singh, about 40 years ago. Two temples stand in the town, one is called *Wasudevā-ka-devala* and the other *Gopāla-ju-ka-devala*, the former is an old temple. The *Gopāla-ju-ka-devala* was built by private individuals. This temple is the most frequented one in the town.

Two modern temples of importance exist, one in Rainpur close to Charkhārī and the other in the market of the town. The former was built in 1890 by Rao Bahādur Dīwān Jujhār Singh Ju Dev, C. I. E., the *Madār-ul-muhām* of the State, and it is called *Gumān-Bihārī-ju-ka-devala*. The other temple belongs to a merchant of the State and was built in 1874. Attached to this temple is a building, which serves more or less as a *dharamshāla* to travellers.

A hospital, a boys' school, a girls' school, a guest house, a dâk bungalow and *dharamshāla* stand in the town.

No municipality exists in the town but arrangements for sanitation are made by the Darbār and are supervised by the

kotwāl of the town. The police force set apart for the protection of the town consists of 66 men under a police inspector.

Isānagar, *pargana* Isānagar.—Headquarters of the *pargana* situated in 24° 54′ N., and 79° 24′ E.

Population (1901) was 1,643 ; males 837, females 806, of whom 1,423 were Hindus ; occupied houses 336. The name Isānagar is said to be a contraction of Ishwarnagar. Originally the place was known as *Badaura-ka-tāl*, a corruption of *Baid-ka-tāl* or the physician's lake, being so named in honour of a *baid* who cured a local chief. In honour of his cure a temple was afterwards erected on the lake and the place then became known as Ishwarnagar, corrupted later to Isānagar.

Mahewa, *pargana* Isānagar.–A village situated in 24° 59′ N., and 79° 33′ E., 35 miles south-west of Charkhārī. Population was (1901) 1,310; males 644, females 666 ; occupied houses 293.

The *chhatri* of Mahārājā Chhatarsāl of Pannā stands on a small hill, 1¼ mile from the village. It is in bad order, never having been completed. This and a small *chhatri* close by are looked after by Dhāmis.[1] Several Chiefs have now subscribed to have the large *chhatri* repaired.

A Hindī school is situated in the village.

Rānīpur, *pargana* Rānīpur.—The headquarters of the *pargana* situated in 24° 46′ N., and 80° 18′ E.

It has a population (1901) of 139; males 73, females 66, of whom 96 were Hindus. A State post offic, a lock-up, a police *thāna* and the *tahsīl* offices are situated here.

1. Dhāmis are followers of the local sect of Prān Nāth at Pannā.

SUNNUD or GRANT of the undermentioned DISTRICTS and VILLAGES of the HONOURABLE the EAST INDIA COMPANY to MAHARAJAH BEEKUR MAJEET BEJY BUHADUR—1804.

Whereas the province of Bundelcund has lately been annexed to the territories and possessions of the British Government in India, and the British troops are now employed in the punishment and suppression of the disaffected and turbulent in this province; and whereas Maharajah Beekur Majeet Bejy Buhadur, who is one of the ancient and rightful possessors of a portion of territory in Bundelcund, having sincerely professed his submission and obedience to the Government of the Honourable Company, has entered into and transmitted to the British Government, under his signature and seal, a written obligation of allegiance and fidelity, consisting of seven distinct Articles, by all which he is bound to abide: Therefore and with a view to the protection and security of the ancient rights and possessions of the Native Chiefs of this country, which it is the just and benevolent principle of the British Government in India uniformly to support and protect, the undermentioned talookas or mehals with the villages and small fortresses belonging to them, yielding a gross revenue of four lakhs, four hundred and eighty-eight Rupees, which were formerly held by the ancestors of Maharajah Beekur Majeet Bejy Buhadur, and are now in his possession, are granted and secured to him, and to his heirs and successors, to be held under the British Government on the terms and conditions which are specified in his obligation of allegiance; and it is hereby stipulated and agreed that so long as Raja Bejy Buhadur shall strictly adhere to the terms of his obligation, and shall practise implicit submission and obedience to the will of the British Government, he shall not be molested in the possession of the undermentioned talookas and forts.

2nd September 1804.

TRANSLATION of a SUNNUD granted to RAJAH BEJY BAHADUR, RAJAH of CHIRKARI.

Dated 25th March 1811.

Be it known to the chowdries, kanoongoes, etc., of the pergunnahs of Raath and Sewndah and Katolla, etc., in the province of Bundelkhand; that Whereas the Rajah Beker Majeet

Bejy Bahadur, one of the ancient and hereditary Chiefs of Bundelcund, on the annexation of the province of Bundelkhand to the dominions of the British Government, was the first of the Boondellah Chiefs, who submitted and acknowledged the authority of that Government, and during the agency of Captain John Baillie, the former Agent to the Governor-General, delivered in an Ikrarnamah (or obligation of allegiance) to the British Government, and received a Sunnud for the villages and lands in his possession, and has from that period remained firm and faithful to every Article of his engagement, and in no instance deviated or swerved from that obedience, loyalty, and attachment due to the British Government; several villages belonging to the share and possessions of the said Rajah, that were then in the possession of unjust claimants, and the right to which at that period had not been investigated, remained in the hands of those unjust claimants, and were not included in the Sunnud before mentioned; on account of the above described villages, which were not included as stated in the said Sunnud, disputes and quarrels existed, and half of the talook of Kurelah, which was inserted in the Sunnud received from Captain J. Baillie by the said Rajah, was resumed by the British Government along with the jaidad of the Rajah Himmut Bahadur. During the agency of Mr. John Richardson, Agent to the Governor-General, after minute investigation, the said Rajah was put in possession of the villages and lands withheld from him by several unjust claimants, and the Rajah aforesaid received a deduction from the revenues of the tuppah of Chandellah in lieu of the half share of Kurelah; and the disputes and claims that existed between the said Rajah and the other Chiefs of Bundelcund have been all adjusted. This being the case, a rectified Sunnud and an Ikrarnamah being thought necessary, the said Rajah has accordingly, at this period, delivered in an Ikrarnamah, containing eleven distinct Articles, and required a Sunnud for the villages and lands now in his possession. Therefore the villages and lands enumerated in the subjoined schedule are granted to the said Rajah and his heirs, with all their rights and usages, their land revenue and sayer, forts and fortifications, exempt from the payment of revenue to the British Government in perpetuity. So long as the said Rajah and his heirs and successors shall observe and remain faithful to the several articles of the Ikrarnamah that he has delivered in, no molestation or resumption of the possessions hereby granted shall take place on the part of the British Government. It is necessary that you all consider and account the said Rajah the Lord and Proprietor of the possessions in question; and the conduct that is incumbent on the said Rajah, is to exert himself to the utmost to increase the cultivation, and

to improve his possessions by promoting the prosperity and comfort of the inhabitants, and to enjoy the produce of his good governance in obedience and loyal attachment to the British Government.

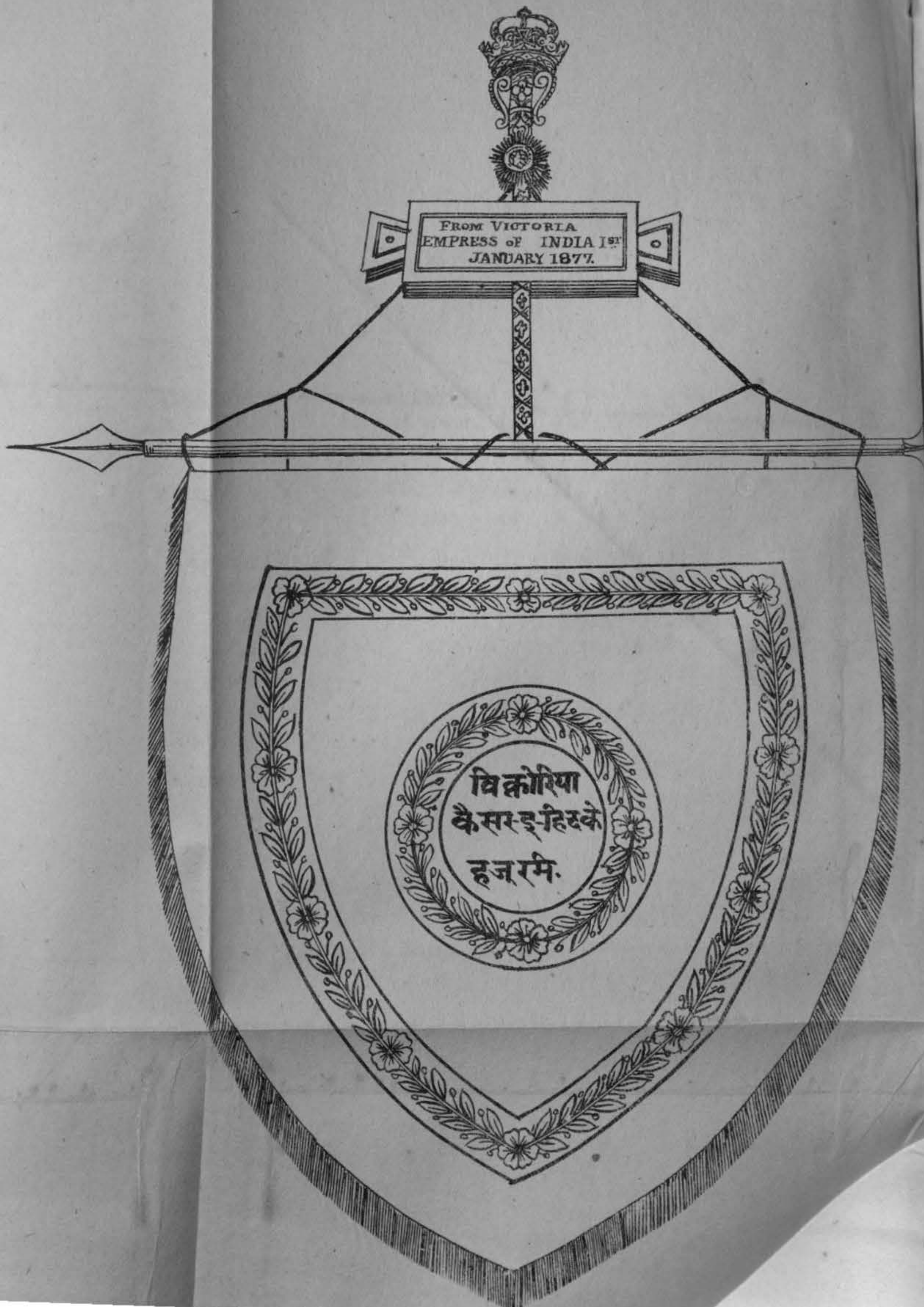
Ratified by the Honourable the Vice-President of the Council of India on the 19th April 1811.

AJAIGARH STATE.

ARMS OF THE AJAIGARH STATE.



Diamond Jubilee Press Ajaigarh.


FROM VICTORIA
EMPRESS OF INDIA 1ST
JANUARY 1877.
विक्टोरिया
कैसर-इ-हिन्दके
हजरमे.

GENEALOGICAL TREE OF THE AJAIGARH FAMILY.

- CHHATARSAL.
  - JAGAT RAJ (Jaitpur), 2nd son.
    - Kīrat Singh.
      - I GUMAN SINGH, Bānda (1761-92).
        - Madhukarshāh.
      - Durga Singh.
        - II BAKHT SINGH, Ajaigarh (1792-1837).
          - III MADHO SINGH (1837-49).
          - IV MAHIPAT SINGH (1849-53).
            - V BIJAI SINGH (1853-55).
              - VI RANJOR SINGH (1858-
                - Rājā Bahādur Bhopāl Singh.
                  - Rājā Punya Pratāp Singh.
                - Rājā Kumār Jaipāl Singh.
                  - Rājā Lachhman Singh.
                - Rājā Kumār Panchpāl Singh.
      - Khumān Singh (Charkhārī).
    - Pahār Singh (Jaitpur).
    - Bīr Singh Dev (Bijāwar).
    - Other sons.

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situation and Area.

The Ajaigarh State is composed of two tracts, one surrounding the chief town, the other lying to the south of it near Maihar. The former tract, which has an area of about 258 square miles, lies between 24° 45′ and 25° 2′ N., and 80° 4′ and 80° 32′ E., the southern tract with an area of 513 between 24° 4′ and 24° 45′ N., and 79° 56′ and 80° 38′ E., giving a total area of 771 square miles.

Origin and meaning of name.

The name is undoubtedly a variant of *Jaya-durga* or *Jaya-pura-durga*, "the fort of the city of victory," a name used in inscriptions on the fort itself, while the modern name of Ajaigarh is never met with. Popular tradition, however, required a more romantic derivation and the following tale, admittedly a modern invention, is current everywhere:—

There was once a pious devotee of the name of Ajaipāl who took up his residence on this hill, then called Kedār Parvat, and became famous for his miracles. Ajaipāl was the younger brother of Tāra Singh of Ajmer, who built the fort of Tārāgarh. Ajaipāl was a great magician. On one occasion a magician, Khwāja Mautaddīn, came to Ajmer and a contest in their art took place, in which the Muhammadan was defeated. Tāra Singh was displeased with Ajaipāl for shaming the Khwāja, and Ajaipāl, therefore, retired to this fort, which was already extant, and resided there, practising devotion after the manner of the old Rishis.

Boundaries.

The State is, generally speaking, bounded on the north by the Bānda District of the United Provinces, on the south by the Damoh and Jabalpur Districts of the Central Provinces, on the east by the Pannā and Rewah States and on the west by the States of Charkhārī and Chhatarpur. Between the two tracts lies a portion of Pannā State.

NATURAL DIVISIONS AND SCENERY.

The whole State may be said to lie in the heart of the Pannā range, the branch of the Vindhyas, which stretches diagonally across Bundelkhand from south-west to north-east. The country is clothed with heavy forest and during the rains and cold season is most picturesque, its hill-sides being covered with teak and *tendū*, its valleys filled with small trees and brushwood and traversed by numerous streams. An uninterrupted succession of hill and valley meet the eye in every direction.

Although, generally speaking, the whole State lies in the hilly tract, it is customary to make some local distinctions. This classification gives two natural divisions, the *Tarāhati Vindhyāchal* or skirts of the Vindhyas, the more or less level country at the foot of the hills, and the *Bālāya-ghātī Vindhyāchal* or hilly region proper. This latter is subdivided again into *Kutaramālwā*, the land in the hollows and slopes, and *Antharpathār*, the country in the hills on which the diamonds are found, and *pathār*, the small plateaus, met with on their summits. The more level *Tarāhati* section forms the principal agricultural tract in the State.

HILLS. The hills attain an average elevation of about 1,700 feet above sea-level, the highest points rising to 1,900.

Among the hills situated in this State, only a few are worth distinguishing. They are *kila* (fort) Ajaigarh (1,474), Bajranggarh (1,456), Deva pahār (1,469) and Murja (1,440). There are many others, but all are of less elevation.

RIVERS. Only two important rivers traverse the State, the Ken and its affluent the Bairma or Barmai. The Ken, which rises in the south, flows through the southern districts of the State in a general north-westerly direction for about 20 miles. It also separates some small detached portions in the northern section. Other smaller streams are the Mirhasan which separates the southern section from Pannā State and the Ranj, Bagain and Bapaira in the northern section. Diamonds are occasionally found in the sands of the Bagain from which it is known locally as the Ratan-garbha.

GEOLOGY.[1] The largest of the numerous and widely scattered tracts constituting the State of Ajaigarh includes a considerable portion of the great alluvial spread between the Pannā and Bhānder ranges and extends over a large part of the Upper Bhānder tableland. The lower slopes of the Bhānder scarp and the outlying hills in front of it consist of Sirbū shales, while considerable outcrops of the lower Bhānder sandstone and the Bhānder limestone, and some smaller ones of the Ginnūrgarh shales rise out of the alluvium. Further north, several portions of the Pannā range, capped by Upper Rewah sandstone, and of the Bindāchal range capped by Kaimur belong to the State. The fortress of Ajaigarh stands on an outlier of Kaimur sandstone resting directly upon Bundelkhand Gneiss, in consequence of the overlap of the Upper over the Lower Vindhyans. In the Bindāchal range, south of Ajaigarh, the Lower Vindhyans intervene between the Kaimur and the Gneiss. Several of the diamond mines in the Pannā diamond-bearing tract are situated within Ajaigarh territory. Many outlying territories belonging

1. By Mr. E. Vredenburg, *Geological Survey of India.*

to the same State are situated within the areas occupied by the Bundelkhand Gneiss and Gangetic alluvium.

The gneiss in Ajaigarh hill is profusely injected with volcanic basic dykes of the Bijāwar period.

BOTANY.[1] Near villages occur groves of mangoes, tamarinds, *pīpals* and other similar species. The forest which occurs in waste places consists of scrub and brushwood for the most part; the principal species are *Butea*, *Anogeisus*, *Diospyros*, *Boswellia* with shrubs like *Grewia*, *Zizyphus*, *Acacia*, *Woodfordia*, *Casearia*, *Phyllanthus* and *Capparis*. The herbaceous vegetation is mainly of grasses and species like *Crotalaria*, *Desmodium*, *Alygsicarpus*, *Heliotropium*, *Evolvulus*, *Goniocaulon* and *Blumea*.

FAUNA. The wild animals in this State do not differ from those occurring elsewhere in India.

Tigers are met with occasionally, while among larger animals are bears, leopards, hyenas, wolves and jackals, among deer the *sāmbar (Cervus unicolor)*, *chinkāra (Gazella benetii)* and black buck (*Antilope cervicapra*). The present Chief is an enthusiatic sportsman and is fond of keeping trained *chītas* (*Canis jubata*) to hunt deer.

The birds require no special mention. The migratory waterfowl appear in large numbers in winter, and ground game of all kinds is plentiful.

Climate (Table I). The climate is somewhat subject to extremes of temperature, but is not unhealthy.

Rainfall. (Table II). The average rainfall is 50 inches and no considerable difference exists in various parts of the State. A maximum fall of 78 inches was recorded in 1898 and a minimum of 10 inches in 1904.

Section II.—History.

(Genealogical Tree.)

The Ajaigarh Chiefs are Bundelā Rājputs, being descendants of Chhatarsāl, the founder of Pannā. In 1732 Chhatarsāl divided his state into several shares. One share worth 33 lakhs was given to his second son Jagat Rāj. This State of which the capital was Jaitpur (now in British India) included the present Bānda District and Ajaigarh. Jagat Rāj died in 1758. He had nominated as his successor Gumān Singh, the son of Kīrat Singh, his eldest son, who had predeceased him.

Gumān Singh was only a youth and his uncle Pahār Singh ignoring his father's wishes seized the *gaddi*. Gumān Singh and his brother Khumān Singh at once collected a force and attempted to assert their rights, and unable to cope with

1. By Lieutenant-Colonel D. Prain, I. M. S., *Botanical Survey of India*.

Pahār Singh, commenced a disastrous system of predatory warfare. Finally, a pitched battle took place at Supa in which the brothers were defeated, Pahār Singh even capturing their families. Gumān Singh then solicited and obtained the assistance of (the well-known adviser of Shāh Alam) Najaf Khān. Najaf Khān, however, had under-estimated the strength of his adversary and was defeated by Pahār Singh at Kundāla. In about 1761 Pahār Singh fell ill and invited Gumān Singh and his brother to visit him at Kulpahār where he was in camp. The meeting took place and Pahār Singh then assigned Gumān Singh Bānda and Ajaigarh with a revenue of 16·25 lakhs and Khumān Singh Charkhārī with a revenue of 9·25 lakhs. Gumān Singh styled himself Rājā of Bānda.

Gumān Singh (1761-92).

Soon after his succession Gumān Singh was attacked by a force sent by Shujā-ud-daula (1763). Calling on Rājā Hindūpat of Pannā and other chiefs to assist him, he succeeded at first in repelling the invader at Tendwārī, but dissensions arose between the Bundelās and enabled the enemy to force them to come to terms.[1]

In 1789-90 Himmat Bahādur and Alī Bahādur commenced their campaign in Bundelkhand.

Bakht Singh (1792-1837).

Gumān Singh died in 1792 and was succeeded by his nephew, Bakht Singh. In 1792 this Chief was driven out by Alī Bahādur, who made Bānda his own headquarters. Bakht Singh was, moreover, reduced to such straits that he was obliged to throw himself on the charity of his conqueror, by whom he was allotted a subsistence allowance of a few rupees a day.

In 1800 the fort of Ajaigarh, which had long held out under its *kilādār*, fell to Alī Bahādur, after a regular siege of six weeks. When in 1803 the British succeeded the Marāthās in the possession of Bundelkhand, Bakht Singh represented his case and was granted a cash pension of Rs. 30,000 *Gauhar Shāhī* rupees a year, until territory could be assigned to him. In 1807 he was granted a *sanad* for the Kotra and Pawai *parganas*, the pension being discontinued in 1808. The Ajaigarh fort and the surrounding country were, at this time, in the hands of one Lachhman Daowa, a noted freebooter. Lachhman Daowa at once proposed terms to the British authorities and as it was important to pacify the country, he was allowed to continue in possession on the conditions of allegiance, the payment of a tribute of Rs. 4,000 a year and the surrender of the fort, after two years. His entire disregard of these conditions and his persistent turbulence made it necessary to resort to force and the fort was taken after a severe fight by Colonel Martindell in 1809. A large portion of Lachhman Daowa's possessions was then added to

1. E. M. H., VIII, 215, 216.

Bakht Singh's territory including the fort of Ajaigarh which became the capital of the State. In 1812, at the Rājā's request, a fresh *sanad*[1] was granted him defining his possessions more accurately.

Bakht Singh died in 1837 and his son and successor Mādho Singh in 1849. Mādho Singh (1837-49).

Mādho Singh left no legitimate issue. An attempt was, however, made to put his illegitimate son Lokpāl Singh on the *gaddi*, but the attempt failed, the British Government supporting Mādho Singh's brother, Mahipat Singh. Mahipat Singh (1849-53).

On his death in 1853, he was succeeded by his son Bijai Singh who died two years later. There being no direct heirs, the State was held to have escheated to the British Government. While the matter was under reference to the Court of Directors, the Mutiny broke out. During the Mutiny the Rānī sent two guns, 200 matchlock men and some cavalry to assist Mr. Chester, Collector of Bānda. The Ajaigarh troops made themselves very useful in feeding the police *chaukīs* of the town, and their presence (especially of the guns) served to keep our Native Infantry detachment in awe and did good service in restoring confidence to the town people.[2] Bijai Singh (1853-55). Interregnum (1855-58).

In recognition of the fact that the late Chief's mother remained faithful to the British during the disturbances the escheat was waived and the present Chief, Ranjor Singh, an illegitimate son of Bijai Singh, received a *sanad* of adoption. In 1877 he attended the Delhi Assemblage and was granted the hereditary title of *Sawāi*. The Mahārājā is the author of several works including treatises on the Mutiny and hunting with *chītas*. In 1887 he was granted enhanced criminal jurisdiction subject to certain limitations, which include submission of all death sentences for confirmation to the Agent to the Governor-General. In 1897 he was created a K. C. I. E. in recognition of his good administration. He has three sons, the eldest Rājā Bahādur Bhopāl Singh was born in 1866. Ranjor Singh (1858-

The Chief bears the titles of His Highness and Mahārājā Sawāi and enjoys a salute of 11 guns. Titles.

Besides the old fort (*see* Ajaigarh town) there are two other places in the State of some archæological interest. At the village of Bachhaun (24° 59′ N., 80° 7′ E.), 15 miles from Ajaigarh, are the remains of a large town. The other place is Nāchna, 2 miles from Ganj (24° 25′ N., 80° 30′ E.), wrongly entered as Naruha in our maps. Other places said to possess remains are Deogaon and *mauza* Barkola in Huzūr *tahsīl*, Mānikpura, Bilhakangali and Paundi in Ganj *tahsīl*, and Birāsār, Deogaon, Beli and Bhondar in Archæology.

1. See Appendix A.
2. *Official Narrative of Events in March 1857*, Vol. I, 520.

Mahewa *tahsīl*. Inscriptions are said to exist at some of these places.

Section III.—Population.
(TABLES III AND IV.)

Enumerations. Three enumerations have taken place giving: 1881, 81,454; 1891, 93,048; 1901, 78,236; males 39,454, females 38,782. Density 102 persons per square mile; a fall of 16 per cent. thus took place in the last decade.

Towns and Villages. The State contains no towns but 488 villages, of which Ajaigarh is the largest with a population of 4,216 persons. Of the rest 462 have a population of under 500; 21 of between 500 and 1,000; and 4 of between 1,000 and 4,000.

Religions. Classified by religions there were 70,360 or 89 per cent. Hindus, 500 Jains, 2,314 or 3 per cent. Musalmāns and 5,062 or 6 per cent. Animists.

Language and Literacy. The prevailing form of speech is Bundelkhandī, spoken by 90 per cent. of the people. The literate persons number 1,253 or 2 per cent.

Castes. The prevailing castes are Brāhmans 11,120 or 14 per cent., Chamārs 9,199 or 12 per cent., Bundelā Thākurs, Rājputs and Chhatrīs 4,900, Kāchhīs 4,812, Lodhīs 4,573 and Ahīrs 4,477 or 6 per cent., and Kurmīs 3,734 or 5 per cent. Among Animists Gonds form 4 per cent.

Occupations. Agriculture and general labour employ 32,579 or 43 per cent., and State service 3,168 or 4 per cent.

SOCIAL CHARACTERISTICS, Dress. The dress of a man usually consists of a *dhotī*, *angarkha*, *kurta*, *sāfa* and the well known Bundelkhandī *jutī*, while that of a women a *dhotī*, which covers the entire body from head to foot.

Food. The poorer classes live mainly on *kutkī* (*Panicum miliare*), *sāmān* (*P. frumentaceum*), *kākun* (*Setaria italica*) and the fruits of the *mahuā* (*Bassia latifolia*).

The rich eat wheat, rice, gram and fruits: a few only eat flesh.

Houses are mostly of mud and thatched or tiled.

Marriage. Marriage ceremonials are the same as those observed in other parts of India.

Holidays. The holidays observed are the *Dasahra*, *Diwāli* and *Holi*.

Public Health. Public health has been uniformly good, no epidemics having visited the population.

CHAPTER II.

ECONOMIC.

(TABLES VII TO XV AND XXVIII TO XXX.)

Section I.—Agriculture.

(TABLES VII TO X.)

The greater part of the State lying in the hills but little of the soil is favourable for agriculture. The best land lies in the Zerghātī *tahsīl*. General conditions.

The soils given below are those most generally recognised:—

Retīlī, a red soil, containing a considerable proportion of stones and sand growing only *tilī* and *kutkī*. *Pahādī*, a red soil full of boulders and stones bearing *tilī* and *kodon*. *Parua*, a yellowish grey soil of soft texture suited to *urad*, *jowār*, *motha*. *Sihara*, a soil composed partly of red and partly of black soil, producing *kodon*, *tilī*, *jowār* and gram. *Bhātan*, a rough yellow coloured stony soil which will grow most *kharīf* crops. *Mār*, a soft black soil, growing wheat and linseed. *Kāwar*, a darkish brown coloured soil, containing lime which produces wheat, gram and linseed. *Binwa* is the name given to soils close to human habitation, which can be easily manured with village refuse. Both *rabi* and *kharīf* crops can be grown upon it, and it is capable of producing two crops in one year; the *rabi* crops, however, require irrigation. *Kachhār*, the name given to soil found near rivers, tanks or *nālas*. The silt left behind after the rains forms a natural manure, while the soil retains moisture longer than any other. *Rabi* crops can also be produced in *retīlī*, *parua*, and *sihara* soils by means of irrigation.

The total area under cultivation so far as can be ascertained is about 407 square miles or 53 per cent. Of these about 10 square miles or 6,400 acres only are irrigated. Forest covers 144 square miles or 19 per cent., while 141 square miles are capable of cultivation and 75 or 10 per cent. are waste land. No accurate statistics being available, these figures can only be regarded as approximate. Cultivated area.

Two seasons are observed, the *kharīf* or *siārī*, the autumn season, when the less valuable crops are sown, and the *rabi* or *unhārī* when wheat, barley and gram are cultivated. Seasons.

The field is first roughly ploughed to break the surface and admit the absorption of rain. When the rains have set in, it is thoroughly ploughed, the number of times this is done, varying with the soil and other circumstances; usually two or three ploughings are sufficient for the *kharīf* sowings. It is then sown, and Agricultural practice.

when the young plants appear, weeded and, if necessary, thinned out. These processes occupy from June to August. In field required for the *rabi* ploughing is continued at intervals till sufficient moisture has been absorbed. The seed is then sown in about the middle of October.

Reaping. This is effected in the case of maize and *jowār* by cutting the heads off the crops with a sickle. It is not usual in this part to collect the stalks for use as *karbi*, but if this is required to be done it is carried out subsequently. Gram is usually pulled up by the roots. This process takes place in October and November with *jowār* and other *kharīf* crops and from January to March with *rabi* crops.

Dufasli. There are two classes of double crop land. In one *makka* is sown in the *kharīf* and followed by wheat or gram, while in the other case *rabi* crops are first sown and then vegetables. In the latter case both crops are irrigated, in the former only the second crop.

Mixed sowings. It is a common practice to sow gram and *matar* together with *jowār* or wheat, while rice and *urad* are also sometimes sown with *jowār*, and *urad* with cotton. In *kāwar* soil gram and *matar* are sown with wheat, while in sandy soils or in *kachhār* they are sown with *jowār*, in *kāwar* and *binwa* soils *kodon* and *dhān* (rice) are sown with *jowār*. In yellow soil *urad* is sown with cotton.

Rotation. Rotation is not very systematically followed, but when practised *tilī*, *kodon*, *jowār* and *urad* are sown in succession. Then the soil is left fallow for two or three years and then sown again in the same order.

Manure. Manuring is only practised on fields near villages and on special crops such as sugarcane and *pān*. Village sweepings and cattle dung are mainly used.

SPECIAL CROPS. Sugarcane. Sugarcane is a very profitable crop and numerous remains of old stone crushing mills (*kolhu*) shew that in early days it was a regular staple product of the tract.

After the removal of the *kharīf* crops, the soil is ploughed several times and then in the month of January or February cuttings of sugarcane are planted. It is irrigated till the end of the hot season and then in the month of *Asārh* (June-July) it is hoed and weeded. It reaches its full growth in about ten months, being cut in the month of December and either sold as cane, or pressed and the juice extracted. The juice is then boiled down in iron pans till it becomes viscous when it is poured on to a piece of cloth and placed in a pit of 1 or 1½ feet square; when dry, it is taken out and cut into cakes. It is either eaten or sold as *gur*.

Implements.

The principal implements which are given below are those used from time immemorial :—

Pahata, a clod-breaker, consisting of a beam, ten or twelve feet in length, dragged by oxen, which is used in smoothing the soil after it has been ploughed; *kusiya* or hoe; *hansiya* or sickle; *baka, kulhāri* or hatchet ; *khurpi* or hoe ; *duliyan*, a hollow bamboo, used to carry seed and hung round the neck of the sower.

Crop area sown.

The area usually sown at the *kharīf* is 54,800 acres and at the *rabi* 54,400. The chief crops are at the *kharīf*, *kodon* covering 20,200 acres or 8 per cent. of the total area, *jowār* 10,500 acres or 9 per cent., rice 8,400 or 7 per cent.; at the *rabi*, gram 20,600 acres or 19 per cent., wheat 14,000 or 12 per cent., and barley 5,600 or 5 per cent. The only important non-food crop is cotton covering 2,000 acres.

Crops.

The grains sown at the two seasons are given below :—

Rabi.—Wheat (*Triticum aestivum*), *pissi* (red wheat), *jawa* or barley (*Hordeum vulgare*), *matara* (*Pisum sativum*), *chana* (*Cicer areitinum*), *masūr* (*Ervum lens*), *alsī* (*Linum usitatissimum*), *sarson* (*Brassica campestris*), *rāhar* (*Cajanus indicus*).

Kharīf.—*Kodon* (*Paspalum scrobiculatum*), *kutkī* (*Panicum miliare*), *sāmān* (*Panicum frumentaceum*), *madiya*, *bājra* (*Pencillaria spicata*), *jowār* (*Sorghum vulgare*), *urad* (*Phaseolus radiatus*), *mūng* (*Phaseolus mungo*), *dhān* (*Oryza sativa*), *mothi* (*Phaseolus aconitifolius*), *til* (*Sesamum indicum*).

Oil-seeds.

The chief oil-seeds are linseed and *sarson*; while oil is also made from the *kanji* (*Pongamia glabra*) and *hūn* (*Melia azidirachta*).

Fibres.

Cotton is the only important fibre crop.

Garden produce.

Many spices and vegetables are grown. Ginger, onions, cabbage, garlic, cummin, coriander, turmeric, numerous kinds of gourd, mangoes, guavas, custard apples, pomegranates are the commonest.

Improvement in cultivation.

There has been no increase or decrease in the cultivated area. In the famine year of 1896-97 there was a temporary decrease but after a time all the original area was again taken up. The same ground is usually cultivated for three successive years and then left fallow for the same period, another piece being taken up.

Staple food grains.

The staple foods used by the people are during the rains *kākun*, *sāmān*, *basara* and maize, from October to February, rice, *kutkī* and *jowār*, from March to June, wheat, gram, *matara* and *rāhar*, *masūr*, *urad*, *mūng* and other pulses are eaten when the crop is ready.

The well-to-do live mainly on rice, wheat, gram and pulses, the poor on *rāhar*, *jowār*, barley, *kodon* and *matar*. Jungle tribes use *kutkī*, *kodon* and many jungle plants and fruits.

Progress. No new implements have been introduced, but the following new varieties of seed have been tried so far without success:—*Pahādī chana*, white coloured gram from the hills, *syāha jowār* or black *jowār*, *sāha goeharī*, also a kind of *jowār* of a black colour, which produces a sort of *gur* (like sugarcane).

Irrigation. Irrigation is practised mostly in the *bālāya-ghātī* tract, by means of *bāndhs*. These consist of temporary embankments raised in the rains on lowlying and sloping land so as to retain the water for some months. When dry enough, crops are sown in the soil. The crops obtained from such land are double that obtained from dry land. In the *Tarāhati* tract irrigation is carried on to some extent from wells in the case of *rabi* crops.

Water is drawn up by means of the *rahat* or Persian wheel, or *charas*, a leather bucket lift.

In places where there are tanks, water is drawn off into the fields by means of small channels locally called *dori*.

Wheat, both *kanti* and *pissī*, and *sarson* require irrigation but not *chana*, *matar*, *masūr* or *alsī*. Sugarcane and *pān* and garden crops are also irrigated.

No survey has as yet been made in the State but the irrigated area may be roughly put at 7,299 *bīghas* or 1,400 acres.

Wells. A bricked well costs from one to five hundred rupees, and a *kachcha* or earthen well from 10 to 15 rupees.

Canal. The Ken canal which takes off at Bariārpur passes through the State.

Live-stock. The only local breed of importance is the *keniya* reared on the banks of the Ken river which are considered very superior to any other. Buffaloes, goats and sheep are reared in most villages.

Pasture. Pasture land is ample and no lack of grass is ever experienced. The cultivators do not, as a rule, use *karbi* as a supplementary cattle food.

Section II.—Wages and Prices.
(TABLES XIII AND XIV.)

Wages. In villages wages are generally paid in kind. For reaping, a woman is given grain worth about 1 anna 3 pies, a man for field labour such as hoeing, sowing, &c., grain worth from 6 to 8 pice, at the time of sowing and cutting the *kharīf* and *rabi* crops.

Section III.—Forests.

The State contains three kinds of forest: (1) *Bara* or special, (2) *Ausat-darja* or ordinary and (3) *Chhota* or inferior.

The first kind consists of reserved forest and is subdivided into two classes of which the first contains the following trees:—*Mahuā* (*Bassia latifolia*), *chironji* (*Buchanania latifolia*), *harra*

(*Terminalia belerica*), *rājmakor* (*Zizyphus oenoplia*), *ām* (*Mangifera indica*), *amli* (*Tamarindus indica*), *jāmun* (*Eugenia jambolana*), which bring in revenue to the State; and the second such trees as are indigenous and of which the products are commercially valuable—*sāgun* or teak (*Tectona grandis*), *shīsham* (*Dalbergia sissu*), *tūn* (*Cedrela toona*), *amrus*, *bumer*, *khair* (*Acacia catechu*), *palās* (*Butea frondosa*). *Lac* is cultivated on the last.

The ordinary kind is divided into two classes. The first class is protected and contains *kahua* (*Terminalia arjuna*), *ghava*, *seja* (*Lagerstroemia parviflora*), *tendū* (*Diospyros tomentosa*), *varsaja*, *chilla* (*Casearia tomentota*), *bāns* (*Albizzia odoratissima*), *salai* (*Boswellia serrata*) and the second class which is opened to the public contains *kahua* of small growth and the same trees as are found in closed forests, but which are here uncared for. The third class of forests is freely used by the public and contains trees such as *ber* (*Zizyphus jujuba*), *makor* (*Z. oenoplia*), *ghaut* or *ghont* (*Z. xylopera*), *katai*, *aonla* (*Phyllanthus emblica*), *gūlar* (*Ficus glomerata*), etc.

Permission to cut ordinary trees and collect jungle produce is sold by auction yearly. The contractor then becomes responsible, and appoints his *nākādārs* to collect dues. The forest is watched by rangers appointed by the State. Any person wishing to cut timber-wood has to obtain a pass from the forest *darogha* mentioning the class and the quantity of wood to be cut.

Forests are protected from fire by burning a trace about half a chain in breadth round forest and prohibiting people from taking any fire into the forest area.

Certain *birs* or grass reserves are kept by the State. Grass reserves.

Section IV.—Mines and Minerals.

Iron. Iron mines were formerly very extensive in the State, but the competition of foreign iron has almost entirely killed the industry.

Diamond. These mines are found at several places in the Vindhyas: the workings are of two kinds[1]:—

A pit is dug about 15 or 20 feet in circumference and 20 to 30 deep. The hard rock met with is broken up with hammers and the yellow earth below it dug out and removed. A conglomerate lies below locally called *mudda* in which the stones are found. This *mudda* is broken up and removed. As the mines fill with water at this level the water has to be removed by means of a Persian wheel or by hand. In the last

1. A full account of those given in Pannā is in Records of the *Geological Survey of India*, XXXII, 262.

case about 50 labourers pass *gharas* from one to another continuously and thus remove the water.

The digging is only carried on in the hot season, ceasing in the rains when the pits fill with water. The *mudda* dug out is placed on stones laid on grass and leaves, where it is crushed to about the size of a grain of gram.

A pit called a *dona* or washing pit, is then made. It is about 4 feet deep, 4 long and 3 broad. It is filled with *mudda*, and then water poured into it. This is well stirred so as to separate the mud from the gravel. The gravel is then collected in a basket and put into a second *dona*, about 1½ feet square by 1½ feet deep, in which the pieces of gravel are washed and inspected individually and the diamonds extracted by carefully crushing the matrix.

These mines are auctioned for from one to two thousand rupees a year, the contractor taking his chance of making a profit. This form of working is called *gahara khadān* or deep working.

The second class of mine is called *Chilla-ki-khadān*. These mines are used when the matrix is near the surface, and are simply shallow pits. The gravel is washed as before. These can be worked in the rains. They are sold to contractors for 20 or 30 rupees only.

Section V.—Arts and Manufactures.

Cloth and blankets.

The only industries are the manufactures of coarse cloth and winter blankets, which goes on in every village of size.

Section VI.—Commerce and Trade.

Trade is not very highly developed owing to lack of communication, and commerce there is strictly speaking none.

Exports.

The chief articles of export are wheat, rice, *mahuā*, flowers and fruit, especially the fruit of the *harra* and *chironji*, gum, *lac*, wax, honey, cotton, *til*, linseed, hemp and tobacco.

Imports.

The chief imports are salt, sugar, *gur*, kerosine oil, poppy, seeds, cotton and silk, piece-goods, rope, wool, wheat, pulses, leather and articles of metal.

The value of exports is said to be about 1·7 lakh and of imports 2·5 lakhs.

Traffic is carried by bullock carts and pack animals.

The internal trade is very small and hardly supplies local needs.

Section VII.—Means of Communication.

The State is not well supplied with means of communication. No railways traverse it, the nearest point on any line being Attara station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway, 28 miles by metalled road and 12 miles by unmetalled road from Ajaigarh.

Roads.

The State contains 72 miles of road, 24 metalled and 48 unmetalled; of the 24 miles of metalled road only the Ajaigarh-Pannā road (7 miles) is kept up by the Darbār, the remaining metalled road being parts of the Satna-Nowgong and Satna-Nāgod roads (17 miles) kept up by Government.

No other metalled roads yet exist but it is proposed to metal those from Ajaigarh to Kartāl Mundla, and Bariārpur and Birsingpur to Ajaigarh. The new roads from Pannā to Damoh and Marwāra which are being constructed by that Darbār will be of great service to the southern section of the State.

Ferries.

During the months of the monsoon season, ferries ply at several points on the Ken. The contracts for the ferries are auctioned yearly.

Post and Telegraph.

An Imperial post office has been opened in the town of Ajaigarh. No State postal system and no telegraph offices exist in the State.

Section VIII.—Famine.

Famine of 1896-97.

The only severe famine of which any record exists is that of 1896-97. Every effort was made to afford relief. The cost to the State was Rs. 1,71,600 of which 1,03,800 was spent on relief works which are both remunerative and productive and the remainder on roads, buildings and poor-houses.

It is estimated that the increased revenue amounting to Rs. 21,000 or 20·1 per cent. on the outlay will be derived from these works and that 15,350 *bīghas* of land have been protected against famine. The number of persons relieved on the works amounted to 14·64 per cent. of the population for a period of about 100 days. The average cost per head per day was 4·9 pice. Seven per cent. of the population was at one time or another in receipt of gratuitous relief in the poor-houses or in their homes.

CHAPTER III.

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

General. The Chief. The Chief exercises full powers in all civil suits and general administrative matters. In criminal cases his powers are limited. The administration is conducted on the methods which were in vogue in early days. There is no regular system of administration. A *dīwān* acts as a chief executive officer receiving orders from the Chief which he carries out. A *nāzim* conducts the judicial work.

Official Language. Hindī is the official language in the State in which all revenue records are kept. Urdu is used in the judicial courts and in correspondence with the Political Agent. An English department is also maintained at the headquarters.

Administrative Divisions. For administrative purposes the State is divided into five *tahsīls* with headquarters at Ajaigarh (Zerghātī or Huzūr *tahsīl*), Bangla, Barwāra, Ganj and Mahewa.

Staff. Each *tahsīl* is in charge of a *tahsīldār* who is a judicial as well as a revenue official. He supervises the administration and is responsible that the farmers of the revenue do not oppress the cultivator.

Village Administration. The *zamindār* in *khām tahsīl* villages (managed directly by the State), and the *nambardār* in farmed villages is the head of the community. He settles in conjunction with the village *panchāyat* all disputes but those of a serious nature which are reported to headquarters. The usual village servants and artisans are found in all villages of any size, the blacksmith, carpenter, barbar Chamār, the *beldār* and *chaukīdār* who are all paid by a share of the village produce at each harvest, and in some cases grants of land. The *patwārī* or village accountant and record-keeper is paid by the State.

Section II.—Law and Justice.

(TABLES XVI AND XVII.)

Codes. No local legislation has been carried out. The Indian Penal Code and Criminal Procedure Code are followed to a certain extent as guides. Civil suits are usually settled by arbitration through *panchāyats*.

Courts. No regularly constituted courts exist, but certain powers are, in a general way, delegated to officials.

The *dīwān* hears serious cases and appeals.

The Chief exercises more or less the powers of a Sessions Court in British India, but all crimes of a heinous nature are dealt with by the Political Agent.

In civil suits the Chief's orders are final.

An attempt is now being made to introduce the registration of documents. Registration.

Section III.—Finance.

(TABLES XVIII AND XIX.)

No budget is prepared, all accounts being kept on the indigenous system, and no accurate details are forthcoming on the subject.

The revenue of the State is 2·8 lakhs, of which 2 lakhs or 71 per cent. are derived from land, and Rs. 19,000 or 7 per cent. from tribute. Sources of Revenue and Expenditure.

Total expenditure is 2·5 lakhs, of which Rs. 74,000 or 45 per cent. is spent on general administration including the Chief's establishment.

Section IV.—Land Revenue.

(TABLE XX.)

The State is the sole proprietor of the soil. The land administration is old fashioned. No regular settlement has as yet been effected, while villages are farmed out to *zamindārs* who are generally men of position in the village. The *patwārīs* are State officials, and also the *tahsīldārs* who are responsible that no oppression is exercised and that only the revenue assessed is recovered from cultivators.

Land is held in three ways known as *khām tahsīl*, *thekādārī* or *jāgīr*. Tenures.

Khām tahsīl is land under the direct management of the Darbār. In such villages one cultivator, usually the richest and most influential local man, is appointed *zamindār* and exercises authority over the rest of the people like an official. He decides petty disputes and collects the land revenue. He has the village registers prepared by the *patwārī* of the village, and accompanies him assisting in collecting the revenue. He sends the revenue when collected and the village papers to the *tahsīl*. In return for this he gets 3 per cent. of the revenue collected. The *tahsīldār* also makes tours in the villages and supervises them. Khām Tahsīl.

In *thekādārī* villages there is a *nambardār* or farmer who is responsible for the assessed revenue. The *tahsīldār* sees that no more than the assessed revenue is collected. Thekādārī Villages.

Under this system the revenues of a village are assigned to an officer of the State or *hakkadār* in return for service rendered. The *jāgīrdārs* manage the villages and collect the revenue for their own use. A *patwārī* is appointed in all cases by the State to keep Jāgīr Villages.

the village accounts and records. He prepares the accounts of the village and sends them to the *tahsīl*.

Cesses. The villagers are charged a cess at 3 per cent. on the revenue assessment to defray the pay of the *patwārī*, the amount being collected and credited to the State Treasury.

Incidence (Table XX). The incidence of land revenue demand is about Re. 1-5-0 per acre of cultivated area and Re. 0-7-8 per acre of the total area.

Section V.—Miscellaneous Revenue.

(TABLE XXI.)

Excise. The excise is controlled by the revenue department which issues licenses to contractors. The *tahsīldārs* control the work and collect the dues.

The contractors deposit a security covering the full amount of the contract. About Rs. 2,300 is derived a year from this source. No special laws or regulations exist.

Opium. Practically no poppy is cultivated in the State, only 5 acres being sown on an average yearly, which does not produce sufficient for local consumption as each acre only produces about 8 lbs. of crude opium. No export of the drug takes place.

Import of opium takes place under licenses given by the Political Agent. The sale of local crude opium is controlled by the State as all the local opium has to be sold to the Darbār who purchase it at Rs. 6 per seer, manufacture the drug and sell it to the contractor at Rs. 20.

The retail price is fixed by the Darbār at 3½ *tolas* per rupee.

Hemp drugs. No person may possess more than 2 *tolas* of the drug or purchase more than ½ a *tola* at one time. No hemp is grown in the State. *Gānja*, *bhāng* and *charas* are imported and sold in retail by licensed contractors. The price is fixed by the Darbār, *gānja* selling at 6 pies per *tola*, *bhāng* at 2 seers per rupee and *charas* 1 *chhatāk* for 1¼ rupee. About Rs. 400 per annum are derived from this source.

Liquor. The liquor used is distilled from the flowers of the *mahuā* (*Bassia latifolia*). The right to vend and distil is given to the same contractor. The contractor makes the liquor of any strength he thinks fit and issues it for sale at his retail shops. The strengths usually sold are : *rāshī* at 1 anna bottle of ¾ seer weight, *phūl* at 3 annas, and *dubāra* at 5 annas a bottle.

The revenue from this source is about Rs. 2,000 a year or 5 per cent. per head of population. The number of shops is 68 or 1 to every 10 miles and every 1,087 persons.

Foreign liquors are not used in the State.

Section VI.—Public Works.

No Public Works department exists, any necessary work being carried out on orders from the Darbār through contractors.

Sections VII and VIII.—Army and Police and Jails.

The State forces consist of cavalry 75, infantry 350, artillerymen 44, and serviceable guns 9. The number of State police is 70 and that of village police or *chaukīdārs* 211. A jail has been opened at Ajaigarh.

Sections IX and X.—Education and Medical.
(TABLES XXIII AND XXIV.)

Schools and Dispensaries.

Three schools have been opened in the State, including one Rājkumār School, attended by 67 scholars. There is a dispensary at Ajaigarh. In 1905-06, 853 children were vaccinated, of which 792 were successful.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS AND GAZETTEER.

The State is divided into five administrative divisions, of which the main statistics are summarised below:—

Name of Tahsil.	Area in Bīghas.	Number of		Population (1901).	Area cultivated in Bighas.		Forest in Bīghas.	Remarks.
		Towns.	Villages.		Total.	Irrigated.		
1	2	3	4	5	6	7	8	9
1. Zerghātī (Huzūr)	157,060	...	165	30,664	35,406	3,993	38,648	
2. Bangla ...	34,740	...	15	1,873	1,214	...	10,320	
3. Barwāra...	102,466	...	76	12,186	35,666	176	14,218	
4. Ganj ...	125,412	...	140	16,244	47,539	183	29,566	
5. Mahewa...	122,303	...	92	17,269	67,049	935	550	
Total ...	541,981	...	488	78,236	186,874	5,287	93,302	

GAZETTEER.

Ajaigarh, *tahsīl* Zerghātī (Huzūr).–Chief town of the State situated at the foot of the old fort in 24° 54′ N., and 80° 18′ E. Abul Fazl mentions Ajaigarh as the headquarters of a *mahal* in the Kālinjar *sarkār* adding that it has a stone fort on a hill.[1] The modern capital is known as the *naushahar* or new city, and lies at the northern end of the rock on which the fort stands. It is in no way remarkable. It was built about 1810 by Bakht Singh and has been much improved by the present Chief.

Population was, in 1901, 4,216 persons; males 2,170, females 2,046; occupied houses 973.

High above the town towers the great fort, one of those strongholds known traditionally as the Ath-kot or eight forts

1. Blochmann—*Ain-i-Akbari*, II, 116.

of Bundelkhand, with which the natural ruggedness of the country long enabled the Bundelās to maintain their independence against the armies of Mughal and Marāthā.

It was ultimately taken by Alī Bahādur of Bānda in 1800 after a siege of six weeks. In 1803 Colonel Meiselbeck was later on sent to take possession in accordance with the term of our treaty with Alī Bahādur.

At Deogaon, five miles from the fort, they were attacked from ambush by Lachhman Daowa, several guns fell into the enemies' hands, and had not Colonel Meiselbeck with great gallantry at once thrown himself upon the attackers and driven them back with the bayonet, the force might have been annihilated. The troops then advanced and occupied Naushahar. Here the *kilādār* came and offered to surrender the fort if he was given 13,000 rupees to pay his men who were in arrears. Two companies were sent up with the money and the fort was made over. That night, however, Lachhman Daowa sent a message to the *kilādār* offering him 18,000 rupees if he would allow him to take possession. The *kilādār* agreed and secretly let Lachhman Daowa and his men in. The two companies were then politely requested to descend the hill and take back the money to Colonel Meiselbeck, while the Colonel was further informed that if he did not at once withdraw he would be fired on by the guns of the fort. The Colonel thereupon retired.[1] It was in 1809 determined to eject Lachhman Daowa.

In January 1809 Colonel Martindell[2] advanced on the fort. The outlying hill of Ragoli was first taken, after a severe fight. This hill was held by Sardār Singh (*khāskalam*) and Ajodhya Parshād, a relation of Lachhman Daowa. The hill was very precipitous and could only be mounted by narrow paths which zig-zagged up its side. These paths were defended every 20 yards or so by posts formed of huge stones held by men who fired in safety on the British troops. The British force, however, continued to advance and after a desperate struggle drove the defenders to the summit. The defenders had erected parapet from behind which they hurled rocks and kept in a fierce matchlock fire.

On reaching the wall the fight was temporarily stopped to give the troops a rest before the final assault, but at 2 A. M.

1. Fogson's *History of the Boondelas*, 135.

2. Sir Gabrial Martindell (1756-1831) served in the Marāthā War of 1804-05 and was in command in Bundelkhand in 1809-12; Nepāl War, 1814-15; K. C. B., 1815; in Pindārī War, 1818, and at Buxār, January 2nd, 1831.

the garrison fled leaving Ajodhya Parshād and 60 men dead behind them; of the latter 21 were *sardārs*. The British losses amounted to 28 killed and 115 wounded.[1]

The attack on the fort was then proceeded with. The hill to the north-west of the fort called the Behonta pahār was taken after a sharp struggle, and the guns were then drawn up and placed in position so as to command the gates. The whole of the guns were ready on February 11th.

"The batteries opened at daybreak on the 12th of February (1809) and so heavy and destructive was the fire, that the enemy could not shew a man and only fired in the intervals, while our guns were cooling. By sunset two of their guns were dismounted and three of the gates with their defences were laid in ruins. Immense masses of stone and masonry were brought down. Next morning, the batteries played upon the upper gate and defences with powerful effect, and at noon the enemy displayed a white flag. At four they evacuated the fort; and at five we occupied it."[2]

The grave of Lieutenant Jamieson who was mortally wounded on the assault stands here.

In June, Lachhman Daowa fled to Calcutta leaving his family behind in charge of his father-in-law. The family were living in Taraon village at the eastern foot of the fort. The Agent to the Governor-General, Mr. Richardson, sent to secure them. The father-in-law was told they were to go to the fort, where they would be well cared for. He appeared satisfied, and went away. As he did not return, a party went to the house where they found the door closed. On forcing it they discovered that the old man had deliberately cut the throats of all the females and children numbering eight persons, and then his own.[3]

The hill on which the fort stands, called the Kedār Parwat, is an outlier of Kaimur sandstone resting on Bundelkhand gneiss, rising to 860 feet above the plain below, the fort being 1,744 feet above sea-level. The slope is gradual up to about 50 feet from the summit, where it suddenly becomes a perpendicular scarp adding greatly to the defensive strength of the position.

The name by which the fort is now known is, comparatively speaking, a modern one, and is never used in any of the numerous

1. *Asiatic Annual Register*, Vol. XI, p. 27 *ff*.
2. *Asiatic Annual Register*, 1809, Vol. XI, 33, and quoted by Pogson, *loc cit.*
3. *Asiatic Annual Register*, 57; Mundy—*Tour in India* (1832), II, 132.

inscriptions, which have been found upon it, in which it is always called *Jaya-pura-durga.* Curiously enough, although it was undoubtedly built about the 9th century, and was always a place of importance, it is never mentioned by any Muhammadan historian except Abul Fazl[1] who merely records that it is the chief town of a *mahal* in the Kālinjar *sarkār*, and notes that it has "a stone fort on a hill." Its present name is a corruption of *Jaya-durga*, through its synonym *Jaya-garh*, the legend ordinarily given which accounts for its foundation by one Ajaipāl of the Chauhān house of Ajmer being a modern invention.

The battlements of the fort follow the top contour of the hill and have the form of a rough triangle, three miles in circuit.

It was formerly entered by five gates but three are now blocked up. The rampart which never has "the same dimension in height, breadth or depth for three yards running" is composed of immense blocks of stone, without cement of any kind, the parapet upon it being divided into "merlons resembling mitres." Muhammadan handiwork is apparent in the numerous delicately carved stones from Jain temples, which have been inserted into the walls.[2] Many tanks exist on the summit and sides of the hill, several still giving a good supply of pure water. The ruins of three Jain temples are still standing. They are built in 11th century style and very similar to those at Khajrāho in Chhatarpur State. The stones are richly carved with fine designs, and the temples must once have been magnificent specimens of their class. Countless broken remains of idols, pillars, cornices and pedestals lie strewn around, while several inscriptions of later Chandel days, dating from 1141 to 1315, have been discovered in the buildings.[3]

Two records of the Chandella, one dated in 1261 (and the other undated) of Rājā Bhojavarman (1289) day, were found in the fort.

The sides of the hill and all the surrounding country are covered with a thick forest of teak (*Tectona grandis*) and *tendū* or ebony (*Diospyros tomentosa*) which adds to the wild picturesqueness of the scene.

Amghāt, *tahsīl* Mahewa.—A village situated on the eastern bank of the Bairma river. The village is so named on account of a large mango tree which stood on the bank of the river. In the centre of the river is a *lingam* called *Jalkhandi Mahādeo.*

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1. *Ain-i-Akbari*, II, 166.

2. Davidson—*Travels in Upper India* (1813). He also mentions the existence of a tomb to Lt. Babington who died in August, 1813.

3. C. A. S. R., VII, 46; XXI, 46; E. I., I, 325.

A fair is held here on the *Shivarātrī* in honour of Shiva. Population was (1901) 220 persons ; males 113, females 107 ; occupied houses 51. The land revenue amounts to Rs. 1,365.

The nearest railway stations are Katni and Saugor on the Indian Midland section of the Great Indian Peninsula Railway. Only a foot path leads to each of them.

Bachhaun, *tahsīl* Zerghātī.—A village situated in 24° 59′ N., and 80° 10′ E., at the foot of the Kalia pahār, on the left bank of the Ken river, 15 miles west of Ajaigarh. It is a place of some antiquity. There is a large tank here called the Bhitariya Tāl, with a fine dam constructed of large boulders. North of the village are many remains of broken images and sculpture. It was evidently once a place of importance. A broken slab bears an imperfect inscription,[1] dated *V. S.* 1433 and *Saka* 1298 or A. D. 1376, in which the place is called *Vachhiunsthān*, while the name of Rājā Bhilma Dev is mentioned. He was probably a later Chandella chief but our regular genealogies only go down to 1289. Kālinjar was at this time still in the possession of the Chandellas.

The old town became known later on as Deyakli and was famous for its *āl* (*Morinda tinctona*) dye. The industry connected with this dye made the place an important one. The small quantity of *āl* still produced is sold as "Devakli-Al" to this day and fetches a high price.

Local traditions ascribe the founding of the place to Bachh Rājā, minister of Paramārdideva Chandella (1167-1213) whose son Malkhān is described in the *Raisa* of Chand as fighting against Prithvī Rāj on the Sirsa ghāt.

It is connected with Mahoba, 26 miles distant by a road which is unmetalled for the first 6 miles to Chandla in Charkhārī State, where it meets the metalled road.

Population was, in 1901, 1,734 persons; males 934, females 800 ; occupied houses 360.

Barwāra, *tahsīl* Barwāra.—A village situated in 24° 37′ N., and 80° 28′ E., on a rising plain near the Satna river, 29 miles distant by metalled road from Satna station on the East Indian Railway. It is an old village.

Population was, in 1901, 1,102 persons ; males 537, females 565 ; occupied houses 241. The income received from the land amounts to Rs. 2,500.

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1. C. A. S. R., XXI, 54.

Bira, *tahsīl* Zerghātī.—An isolated village situated in 25° 0′ N., and 80° 20′ E., 3 miles from the river Ken and 25 miles from Attara station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway.

The village appears to have been originally founded by the Gonds. A police guard of one *jamādār* and one constable is located here.

Population was, in 1901, 2,067 persons; males 1,009, females 1,058 ; occupied houses 454.

Deogaon, *tahsīl* Zerghātī.—A village 36 miles distant from the Attara station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population was (1901) 341 persons ; males 163, females 178 ; occupied houses 64. The revenue of the village is Rs. 1,353.

Ganj, *tahsīl* Ganj.—The headquarters of the *pargana* of the same name, situated in 24° 25′ N., and 80° 30′ E., 40 miles distant from Satna station on the Great Indian Peninsula Railway.

This village was originally a part of Kutāra village. It is traditionally said to have been the *akhāda* of a local hero Maleha Parihār. The name Ganj, a market, is so named because it was originally a market when Kutāra was in a flourishing condition. Kutāra is now deserted and the market has become a village. It is famous for its betel leaves.

A police *thāna* is located at Salaia, one mile to its west, which is the headquarters of a police inspector, and a few constables.

A State post office, an old fort, an encamping ground and a *sarai* are located here.

Population was, in 1901, 384 persons ; males 181, females 203 ; occupied houses 102. Land revenue Rs. 1,851.

Jhina, *tahsīl* Zerghātī.—A village which appears to have been founded by the Gonds during their supremacy in this country. It is said that there were two Gond brothers, of whom the elder named Rājā Satar resided in a fort which is now in the Charkhārī State, and the younger in Jhina. They ruled over the whole of the Zerghātī Vindhyāchal territory.

The nearest railway station is Attara on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway with which it is connected by a road, which is unmetalled as far as Kartala and the rest metalled.

Population was (1901) 264 persons; males 122, females 142; occupied houses 74. Land revenue of the village is Rs. 1,938.

Khora, *tahsīl* Zerghātī.—A village situated in 25° 2′ N., and 80° 26′ E., on the bank of the Bagain river at 12 miles east of Ajaigarh, and 24 miles distant from Attara station on the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway. Population was, in 1901, 991 persons; males 493, females 498; occupied houses 226. Revenue received from land amounts to Rs. 6,568.

Kutār, *tahsīl* Ganj.—It was formerly the capital of the local Parihārs, and from the remains of old tanks and temples it appears to have once been a place of some size, but is now practically depopulated, its place being taken by Ganj. It is said to have been raised into a place of importance by Sohanpāl Bundelā in the 13th century. The number of old *pān* gardens on the site shews that a large town once flourished here. Two partially ruined temples are still standing. One of these, dedicated to Pārvatī, is of unusual interest. From its style and ornamentation it must belong to the Gupta period of the 4th or the 5th century. An elaborate attempt has been made to preserve the old fashion of rock-cut temples, its walls being carved so as to imitate rock. The figures sculptured upon it are all in Gupta style, and are far superior in execution to those met with in most mediæval temples; the males, moreover, have their hair dressed in curls, not unlike a judge's wig, after the fashion observed by the Gupta kings on their coins. The second temple which possesses a fine spire is dedicated to Chaturmukha Mahādeo and is built in 8th century style.[1]

Population (1901) 13 persons; males 5, females 8; occupied houses 4.

Mahewa, *tahsīl* Mahewa.—The headquarters of the *pargana* of the same name, situated in 24° 24′ N., and 80° 12′ E., 50 miles distant from Satna station on the East Indian Railway, and 30 from Nāgod.

A police *thāna* is situated here, where a sub-inspector, a *muharrir* and a few constables reside. A State post office, an encamping ground and a *sarai* are also located here.

Population was, in 1901, 1,617 persons; males 757, females 860; occupied houses 403. Land revenue amounts to Rs. 3,200.

1. C. A. S. R., XXI, 54-95.

Pararia Tola, *tahsīl* Barwāra.—A village situated in 24° 35′ N., and 80° 28′ E., 30 miles distant by metalled road from the Satna station on the East Indian Railway.

It has a police *thāna* with an inspector, a *jamādār*, a *muharrir* and a few constables, an Imperial inspection bungalow (at the distance of 3 miles from the village), an Imperial post office and an encamping ground situated in it.

Population was, in 1901, 566 persons ; males 276, females 290 ; occupied houses 118. The land revenue is Rs. 700.

Pahārikhera, *tahsīl* Bangla.—A village situated in 24° 25′ N., and 80° 31′ E., distant by a fair weather road about 18 miles from Majgawān station on the East Indian Railway, and 19 miles from the Nāgod-Bānda road.

Its original name was Chauka but owing to its situation on a high ground, it has obtained the name Pahārikhera.

The village, originally a small place, has recently increased in size owing to the exertions of the *muāfidār* who holds it. It has a police *thāna*, a Government inspection bungalow and an encamping ground located in it.

Population was, in 1901, 1,131 persons; males 565, females 566; occupied houses 217. The land revenue of the village is Rs. 313.

Singhpur, *tahsīl* Zerghātī.—A village situated at a distance of 3½ miles north of the fort of Ajaigarh.

It was originally a Gond settlement but fell to Chhatarsāl when he established his sway over this part of the country.

Population 1901, 849 persons ; males 418, females 431 ; occupied houses 204.

The land revenue of the village amounts to Rs. 2,601.

TRANSLATION of the SUNNUD granted to RAJAH BUKHT SING under the SEAL and SIGNATURE of the RIGHT HONORABLE the GOVERNOR-GENERAL in COUNCIL.

Dated 25th September 1812.

To the chowdries, kanoongoes, zemindars and talookdars of the pergunnahs of Kotra, Puway, and Ajeygurh, in the province of Bundelcund be it known: Whereas after the acquisition and annexation of the province of Bundelcund to the British dominions, the Rajah Bukht Sing, the great-grandson of the Rajah Juggut Raj, and one of the hereditary Chiefs of Bundelcund, appeared before the rulers of the British Government for the purpose of submitting himself with loyalty to its control and governance; and the rulers of the British Government, with a view to the protection and support of the ancient families and men of rank, as is the uniform and humane practice of the British Government, granted to the said Rajah a pension of Rupees 3,000 per mensem; and Whereas, at that time a promise was made to the said Rajah that, in common with the other legitimate Rajahs of this province, he also should receive a territorial provision in lieu of the aforesaid pension. Accordingly, in conformity to the request of the said Rajah, and with a view to the fulfilment of the above promise, in the month of June 1807 A. D., after having delivered in his Ikrarnamah or written engagement binding himself to loyalty and obedience to the British Government, received from the rulers of the British Government the pergunnahs of Kotra and Puway in jaghire, and after the resumption of the jaghire of Ajeygurh, the Rajah Bukht Sing also received in jaghire certain villages in the pergunnah of Ajeygurh (the place of residence of his ancestors), which were his hereditary property, in lieu of certain villages in the pergunnah of Puway: As in the Sunnud formerly granted to the aforesaid Rajah, the names of the villages granted to him are not detailed, and as the said Rajah has now requested a Sunnud which shall include and detail all the villages now in his possession in the pergunnahs above named: For that reason a single Sunnud granting rent-free the villages detailed underneath, together with their mal, land revenue, sayer, transit duties, abkaree duties on spirituous liquors, and all other rights and appurtenances thereunto belonging, for ever, generation after generation, has been bestowed upon the aforesaid Rajah, by the bounty of the British Government. So long as the Rajah and his adherents shall continue to fulfil the terms of the aforesaid obligation of allegiance, the said Rajah and his heirs and

successors shall enjoy unmolested possession of the pergunnahs undermentioned. It is necessary that you consider and understand the said Rajah to be proprietor and sole controller of the villages detailed herein; and the duties required from the said Rajah are that he shall cultivate and improve the villages in question, and protect and satisfy the cultivators and inhabitants, and by every means in his power contribute to their comfort, and enjoy the produce of the said possessions in loyalty and due obedience to the British Government.

Ratified by the Governor-General in Council on the 25th September 1812.

BIJAWAR STATE.

ARMS OF THE BIJAWAR STATE.



Arms :—Per chevron gules and vert, a pale or gutty de sang between two fountains proper. *Crest* :—A pelican rousant proper. *Supporters*:—Bear and spotted deer (*chītal*). *Lambrequins* :—Gules and vert.

Motto :—*Vīr dordand var loha khand.* " The arm of the brave is as a bar of steel."

Note.—The pale or gutty de sang refers to the traditional origin of the Bundelās, from *bund*, a drop; the fountains to the numerous lakes in the State. The motto alludes to the iron for which the locality was, in former days, famous, with a play on the word Bīr, which is the name of the founder as well as meaning brave.

Gotrāchār—(*See* Orchhā State).

GENEALOGICAL TREE OF THE BIJAWAR FAMILY.

CHHATARSAL.

- Jagat Raj (2nd son).
  - I Bir Singh Dev (Third son) (1769-93).
    - Dhokal Singh.
    - II Kesri Singh (1793-1810).
      - III Ratan Singh (1810-32).
      - Dīwān Khet Singh.
        - IV Lachhman Singh (adopted) (1832-47).
          - V Bhan Pratap Singh (1847-99).
            - VI Sanwant Singh (adopted) (1899-
      - Shatrujīt.
      - Mahārāj Dev.
    - Khumān Singh.
    - Harī Singh.

the Bela and Kathān which water the main section. These rivers are of little use for irrigation and do not run throughout more than eight months of the year.

Lakes.

There are no very large lakes in the State, but the Gora Tāl, Bhagwan, Ragoli, Patharkuān, Bharatpura and Kasār tanks remain full all the year round.

GEOLOGY. 1.

The State of Bijāwar gives its name to one of the most important geological formations in India, of which it contains the type-area. The best published description of this region is still that written so far back as 1860 by Mr. H. B. Medlicott, forming the first part of Volume II in the Memoirs of the Geological Survey. All the typical rocks of the Bijāwar series are present: quartrite-sandstones, shales and slates, limestones, banded jaspers, hoinstone-breccias, and a considerable development of basic volcanic rocks.[2] Rich deposits of a peculiar iron ore are met with at a number of places within the area of the Bijāwar rocks, but they are never intercalated between the strata of that series; they seem to be a result of superficial alteration somewhat related to laterite, formed during the period of denudation that intervened between the deposition of the Bijāwar series and that of the overlying Vindhyans, often constituting the basement-bed of the Lower Vindyans where they rest upon Bijāwars. The capital and all the northern part of the State are situated within the outcrop of the Bundelkhand Gneiss, which underlies the Bijāwar series. South of the Bijāwar outcrop the territory contains representatives of the overlying Lower Vindhyan, Kaimur and Rewah groups, and a number of outlying tracts extend over the great alluvial plain separating the Pannā range of Rewah sandstone from the Bhānder table-land. Some of the diamond mines in the Pannā diamond-bearing tract belong to this State.

BOTANY. 3.

Much of the area of the State is hilly and covered with a forest largely of the character of brushwood, the leading constituents of which are species of *Grewia*, *Zizyphus*, *Capparis*, *Carissa*, and other shrubs with more or less stunted examples of the trees characteristic of Central India, such as *Acacia catechu* and *Acacia lencophlora*, *Bassia latifolia*, *Terminalia tomentosa*, *Buchanania latifolia*, *Boswellia serrata*, *Bombax malabericum*, *Butea frondosa*.

FAUNA.

Of the larger wild animals tigers are occasionally met with, while panthers, bears, hyænas and wolves are common. *Sāmbar*,

1. By Mr. E. Vredenburg, *Geological Survey of India*.
2. These rocks which belong to an interesting petrological type have been described by Mr. Holland in the Records of the Geological Survey, Volume XXX, page 37, together with similar rocks, probably belonging to the same geological group, found in the Kadapah area of Southern India.
3. By Lieut.-Col. D. Prain, I. M. S., *Botanical Survey of India*.

chītal, black-buck and *chinkāra* represent the deer. The panthers do great damage to cattle, while wild pig are, in some districts, very destructive to young crops.

The climate is, on the whole, temperate, no great extremes being met with except in the hilly region. Climate (Table I).

The rainfall has only been registered for 10 years, the results of which give an average of 37 inches at Bijāwar town. A maximum of 57 inches was attained in 1898, and a minimum of 14 in 1905. Rainfall (Table II).

In 1897 the State was visited by an earthquake which lasted for about 10 seconds but did no injury, and on the 14th May, 1903, a severe cyclonic storm uprooted several thousands of large trees and carried away the thatching of houses. Cyclones, Earthquakes, Floods, &c.

Section II.—History.

(Genealogical Tree.)

The earlier history of this tract is dealt with in the Gazetteers of Orchhā and Pannā. Briefly speaking, the territory which now forms the Bijāwar State was taken from the Gonds by Chhatarsāl of Pannā in the beginning of the 18th century.

In 1732 Mahārājā Chhatarsāl of Pannā divided his possessions among his sons and the Peshwā Bājī Rao. One share including the towns of Jaitpur, Bānda, Ajaigarh and Charkhārī fell to Jagat Rāj.

Jagat Rāj had three sons, of whom Pahār Singh, the second son, succeeded ousting his nephew Gumān Singh, the son of his deceased elder brother Kīrat Singh. The third son was Dīwān Bīr Singh Dev. He sided with Pahār Singh in the disputes which arose between him and his nephews Gumān Singh and Khumān Singh.

Later on, however, Pahār Singh became suspicious of the designs of Bīr Singh Dev's mother. She, seeing the turn the affairs were taking, fled from Jaitpur with her son and son-in-law Naraud Singh Ponwār, and retired to Bindrāban where she built a temple which is still supported by a grant from the State. Here she died. Bīr Singh Dev now saw that he must devise some means of establishing his position.

About this time Pahār Singh died and was succeeded by Gaj Singh. Before his death Pahār Singh had assigned Bānda and Ajaigarh to Gumān Singh and Charkhārī to Khumān Singh.

Gumān Singh now took pity on Bīr Singh Dev and offered him service in the State. This was accepted and Bīr Singh was granted land in the Mataund *pargana* worth Rs. 80,000 a Bīr Singh (1769-93).

year. Bīr Singh's ambitions, however, led him to endeavour to extend his territories. His methods were not productive of peace and his nephew, therefore, about 1769, transferred him to the more distant Bijāwar *pargana* where he could pursue his schemes without danger. He rapidly acquired the surrounding country and soon possessed a valuable estate. In this he was much assisted by his general, Benī Bahādur. This man survived his master, but his overweening vanity made him insolent to Kesrī Singh and he was murdered during the *Holi* festival at Ragoli. Bīr Singh Dev alienated *jāgīrs* worth Rs. 12,000 a year to each of his brothers, Hāte Singh, founder of the Bhagwan Thākurs, Kharg Singh, founder of the Kopia family, Arjun Singh, founder of the Silon Thākurs, and Nirudh Singh, his brother-in-law, founder of Brethi family. When he entered into possession of Bijāwar, it was held by the descendant of Narāyan Dās, a nephew of Chhatarsāl, to whom he granted a substantial holding still in the possession of his descendants. The present Brethi Thākurs are descended from Nirudh Singh. These *jāgīrs* have, in course of time, become considerably subdivided.

When the Gusāin Himmat Bahādur and Alī Bahādur of Bānda commenced their conquest of Bundelkhand in 1790, Bīr Singh endeavoured to oppose them. In a fight at Charkhārī in 1793, he was defeated, falling in the battle.

Kesrī Singh (1793-1810). Dhokal Singh, the eldest son of Bīr Singh Dev, had predeceased his father, and Himmat Bahādur, therefore, recommended to Alī Bahādur that Kesrī Singh should be granted a *sanad* for his father's possession on the condition of his recognising the Nawāb's suzerainty. A *sanad* was accordingly granted on the 7th *Jamādi-ul-ākhir* 1217, A. H. (October 5th, 1802).

Bīr Singh had four legitimate sons: Dīwān Dhokal Singh, the eldest who predeceased his father, Kesrī Singh who succeeded and Khumān Singh, whose descendants are the Lakhangawān Thākurs, and one illegitimate son, Harī Singh whose descendants hold Mangwārī village.

On the accession of the British to the supreme power, Kesrī Singh at once professed his allegiance. He was at the time carrying on a feud with the chiefs of Chhatarpur and Charkhārī regarding the possession of certain territories, and his *sanad* was withheld until the dispute was settled. A quarrel between Kesrī Singh and Sone Shāh of Chhatarpur regarding the village of Atrār, actually resulted in a fight, in which the Bijāwar forces were successful. Several Thākurs of position were killed. Further conflict was avoided by the intervention of Lachhman Daowa and peace was agreed to.

Ratan Singh (1810-32).

Kesrī Singh died in 1810 leaving three sons Ratan Singh who succeeded him, Khet Singh and Shatrujīt; a fourth son had died young. The dispute regarding the villages being arranged a *sanad* was granted [1] to Ratan Singh by the British Government in 1811, he in return presenting the usual deed of allegiance. During his time the State was administered by his brother Khet Singh.

Ratan Singh died in 1832 leaving no son. Disputes arose as to the succession, leading to bloodshed in which several members of the chief's family were killed.

Lachhman Singh (1832-47).

Bhān Pratāp Singh (1847-99).

Sānwant Singh (1899-

Finally, the Government of India recognised Lachhman Singh, nephew of the late chief and son of Khet Singh, who had long acted as minister. He died in 1847 leaving a son Bhān Pratāp Singh, then five years of age. The regency was entrusted to the widow of Khet Singh who was instrumental in keeping peace during the Mutiny, in spite of the fact that she was strictly *pardahnashīn*. For her services during the Mutiny she received a *khilat* for the chief who was also granted a hereditary salute of 11 guns. In 1862 he was given a *sanad* of adoption, in 1866 the hereditary title of Mahārājā and in 1877 the prefix of Sawāi. Bhān Pratāp Singh's mal-administration, however, plunged the State into financial difficulties, and as he shewed no signs of amendment, it was placed under supervision in 1897. As he had no son he adopted, in 1898, Rao Rājā Sānwant Singh, second son of the present Mahārājā of Orchhā, who succeeded, on Bhān Pratāp's death, in 1899. Objections to this succession were raised by the Thākurs of Lakhangaon, Kopia, Gharwār and Jasgawān and Dīwān Dhīraj Singh of Bhagwan, who refused to attend the installation ceremony, for which act of contumacy they were detained at Nowgong until they had apologised. The Thākurs of Bhagwan and Jasgawān were subsequently allowed to return, the others were still recalcitrant. In January 1903, the chief was granted administrative powers. By this time all the recalcitrant Thākurs including Mawai and Latiani had been pardoned by the Chief and their *jāgīrs* restored to them, they having apologised to the Chief and agreeing to be loyal in future. In 1905 he was present at Indore during the visit of Their Royal Highnesses the Prince and Princess of Wales.

Titles.

The Chief bears the titles of His Highness and Mahārājā Sawāi and enjoys a salute of 11 guns.

Relatives of the Chief.

The Bijāwar Chief is related to the other Bundelā families. Among his feudatories the Thākurs of Bhagwan, Kopia and

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1. See Appendix A.

Silon are descendants of the family brothers Hāte Singh, Kharg Singh and Arjun Singh; the Brethi Thākurs are descended from Naraud Singh, the husband of Bīr Singh's sister, and the Lakhangaon Thākurs from Khumān Singh, Bīr Singh's third son.

Archæology. It is reported that old remains lie in many places in the State, but they have never been investigated. The places mentioned are Mankari (24° 36′ N., 79° 28′ E.), where there is a record of *V. S.* 1647 (1590 A. D.), Kundel with one of *V. S.* 1770 (1620 A. D.), Buda, where 14 stones (probably *satī*) are said to bear inscriptions, Gudmaniyan, a *satī* stone of *V.S.* 1813 (1756 A.D.), other spots being Bagairi, Ranwala, Mabrakachh, Jagdeshpur, Urdani, Chharra, Chhaitda. Pandar figures, no doubt Jain Tirthankars, are reported at Salaia (24° 40′ N., 79° 48′ E.) and Narāyanpur (24° 41′ N., 79° 36′ E.). A religious fair is held at these places.

Section III.—Population.

(TABLES III AND IV.)

Enumerations. Three enumerations have taken place giving in 1881, 113,285; in 1891, 123,414; and in 1901, 110,500. This gives a fall of 12,914 or 10 per cent. between 1891 and 1901. The density is 114 per square mile.

The State contains 1 town Bijāwar (5,220) and 343 villages.[1] Of the latter 16 have a population of over 1,000, 49 of between 500 and 1,000, and 278 of under 500.

Sex. In 1901, 56,697 males and 53,803 females were returned giving 95 females to 100 males.

Religions. Classified by religions there were *105,985* or 96 per cent. Hindus, 2,035 Jains, 2,067 Musalmāns and 413 Animists.

Language and Literacy. The prevailing dialect is Bundelkhandī. Of the population 1,763 were literate.

Castes. Among castes Brāhmans (13,500) form 12 per cent., Ahīrs (10,300) 9 per cent., Kāchhīs (9,000) 8 per cent., Lodhīs 7 per cent., and Thākurs (Bundelā Rājputs) 6 per cent.

Occupations. Agriculture is followed by 49,400 persons or 45 per cent., and general labour by 26,000 or 23 per cent.; other occupations are insignificant.

SOCIAL CHARACTERISTICS. Dress. The people dress in the fashion common to Bundelkhand. Ordinarily, the dress of a male Hindu consists of a *sāfa*, *angarkha*, *kurta* and *dhotī* and that of a female a *dhotī*, *chunarī*, *lehenga* and *angia*.

1. Since the Census of 1901 one more village has been brought upon the Register.

Meals are generally taken twice, at midday and in the evening. The staple food grains are *junarī*, *kodon*, *sāmān*, *kutkī* and the fruits of the *mahuā*. Food.

The rich eat wheat, rice, gram and fruits : a few only eat flesh.

Houses are mostly of mud with thatched or tiled roofs. Houses.

The marriage customs are the same as in other parts of Bundelkhand. Marriage.

The principal festivals are *Salono*, *Dasahra*, *Diwāli*, *Holi* and local fairs. Festivals.

CHAPTER II.

ECONOMIC.

(TABLES VII TO XV, XXIX AND XXX.)

Section I.—Agriculture.

(TABLES VII TO X.)

General conditions.

The State falls into three sections as regards agricultural conditions. The Bijāwar *tahsīl* is much cut up by hills, and but little soil is culturable ; in the Ragoli and Gulganj *tahsīls* the hills interfere less with agriculture; while in the Karaiya *tahsīl* the soil is alluvial and highly fertile.

As regards climate and rainfall there is nothing to choose between the different parts.

Classification of soils.

The soil is classified in three ways, by quality and appearance, by situation and by the use to which it is put.

In the first classification the main varieties are *mota* (also called *mār*), a black coloured soil of clayey consistency which cakes into hard lumps ; it bears excellent crops; *gadra* or *kābar*, a similar soil but of more sandy constitution, and less fertile ; *dumat*, a mixture of *mota* and *patron* soils, its colour being reddish above where it is oxidized but black below ; it is less fertile than *gadra ; pandwa*, a yellowish red coloured soil of moderate fertility ; *patron*, an inferior soil much mixed with *kankar* (lime nodules) which can be cultivated only in or soon after the rains.

Classed by situation soils are known as *nagarwāra* and *geondai* or situated near towns and villages, which facilitates manuring, irrigating and export of produce, and *hār* or land near forest or jungle which is usually difficult to cultivate.

Classed by use they are termed *unhārī* or spring (*rabi*) crop and *siārī* or autumn (*kharīf*) crop land.

Seasons.

Two seasons, the *siārī (kharīf)* or autumn and the *unhārī* (*rabi*) or spring crop seasons, are followed, maize, *bājra*, *jowār*, etc., being sown in the first case and wheat and gram in the latter.

Cultivated area and Variation (Table IX).

The area ordinarily cultivated amounts to 139,700 acres, of which about 15,000 are irrigated. Figures are only available for two years and show no variation.

Agricultural practice.

The less productive soils which require much rain are always sown first. Two days are fixed for the commencement of operations, the *akhātīj* (*Baisākh Sudī* 3rd) and the *bara barsāt* (*Jeth Badī amāvasya*). Those who are unable to start operation on these days do so on *Jeth Sudī* 10th.

A religious ceremony called *haraitau* is carried out on this occasion. It consists in worshipping the plough, oxen and

implements. A small pot (*bīja*) filled with grain, a plate containing gram called *deval*, boiled gram called *kuhri*, turmeric, *dūb* grass and flowers with one rupee are taken to the field. The oxen are first marked with a *tīka* and offerings made to them, the *deval* and *kuhrī* being given them to eat and distributed to the present. Some seed from the *bīja* is then sown and the rest brought back. On the threshold of the house five or seven lamps made of cow dung, containing seeds of the crop to be sown, are lighted; of these seeds a little are thrown over the roof of the house.

The *kharīf* crops, *kodon*, *sāmān*, *jowār*, maize, etc., are sown in *Asārh* (June-July), and *tillī*, *urad*, *mūng*, *kutkī*, etc., in *Sāwan* (July-August). *Barai* or sugarcane is sown in *Jeth* (May-June). Sowings.

The *rabi* crops, wheat, gram, barley, etc., are sown at the end of *Kunwār* (October) and the beginning of *Kārtik* (November).

No ceremony is performed at this time except in Karaiya where at the commencement of the sowing the *nārī* or bamboo tube through which seed is sown is worshipped. The plough is placed in one corner of a field in which five holes are dug. Some handfuls of grain and *kāns* grass are thrown into them and they are filled up and sprinkled with water, turmeric and rice. *Kuhri* and *athwāi* (*purīs*) are placed on the top with pieces of a cocoanut, and doles of grain are distributed.

Sāmān, *kodon*, maize, *jowār*, *urad*, etc., are weeded once, rice twice. A small plough is also passed down between the rows of standing *jowār* twice, and of *kodon* once, to admit water to the roots. This process is called *jerna*. Weeding.

Reaping in the case of *kharīf* crops commences in *Bhādon* (August-September) and ends in *Aghan* (November-December). Reaping.

The crops after they are cut are brought to the threshing floor (*khaliān*) and there trodden out by oxen.

Reaping in the case of the *rabi* crops begins in *Phāgun* (February-March) and ends in the beginning of *Baisākh* (April).

The grain is trodden out by oxen. The threshing floor is prepared by smearing it with cow dung. A post called the *medi* is erected in the centre to which the oxen are attached. The oxen are always muzzled with a *masika* or net. This process of treading out is known as *dāin*.

The grain is finally winnowed. This is never done in an east wind, which is supposed to carry weevil (*ghun*) in it.

The cost of reaping amounts to about $\frac{1}{8}$ of the crop in the case of *jowār*, *bājra*, gram, *kodon* and *sāmān*, and to $\frac{1}{12}$ in the case of wheat, barley, *urad*, *mūng* and maize.

The *kharīf* crops are sown broadcast by hand, but wheat, linseed and gram are sown through a tube called a *nārī* formed of a hollow bamboo. This is fixed on to a plough and is surmounted by a funnel called the *chauthia* into which the seed is dropped. Barley and *pissī* wheat are sown directly in the furrow by a man walking behind the plough; this is called *kundwai kund* (furrow).

Dufasli.

All irrigated land is *dufasli* or double crop land: *urad*, *sāmān* or some other *kharīf* crop is first sown and then a *rabi* crop of barley, *pissī*, or gram. Rice is often sown first where water is plentiful.

Rotation.

Rotation, though not systematically followed, is well known to the cultivator. When practised *tillī* and *kutkī* are generally sown in the first year followed by *kodon* in the next and then by *jowār* or *rāli* in the third.

Mixed sowings.

Common combinations of crops in the same field are *arhar* with *mūng*, *kodon* with *tillī*, and *urad* with *tillī*.

Manures.

The process of manuring is seldom resorted to, except in the case of special crops, such as sugarcane or betel and in fields near villages which can be irrigated. Village sweepings or cow dung are usually employed. This manure is placed in pits to rot for three years before being spread on the fields. A basketful of manure is called *gobra* and the pits *gobār*. Fifty head of cattle will give 150 baskets of manure.

Irrigated crops.

The crops irrigated are barley, *pissī*, *batra*, *masūr*, sugarcane, and garden produce. Other crops are occasionally watered when the supply of water is ample.

Pests and diseases.

The commonest pests are locusts and rats. The latter are always active after a year of deficient rainfall and do great damage.

Implements.

No change has taken place in the implements used by the cultivator. The most important are the *hal* or plough, *bakhar* or *bakkhar*, a weeding plough or harrow, *hansia*, a sickle, *nārī* or *nālī*, a seed tube, and *phāora*, a spade. The stone sugar mill or *kolhu* has been almost entirely replaced by the wooden roller crushing mill.

Area sown at each harvest (Table X).

At the *kharīf* approximately 91,600 acres are sown in a normal year, the chief crops being *kodon* (28,700), *kutkī* (17,200); at the *rabi* 48,000 acres are sown, *pissī* (6,100), barley (15,000) and gram (13,500) predominating.

Food crops.

The chief food crops at the *kharīf* are *kodon* (*Paspalum stoloniferum*), *jowār* (*Sorghum vulgare*), *kutkī* (*Panicum miliare*), *sāmān* (*P. frumentaceum*), *rāli* (*P. miliaceum*), *bājra* (*Pansillaria spicata*), maize or *makai* (*Zea mays*), *dhān* or rice (*Oryza sativa*),

and *kākun* (*Setaria italica*); in the *rabi*, *jau*, barley (*Hordeum vulgare*), *chana* or gram (*Cicer arietinum*), *gehūn* or wheat (*Triticum aestivum*), *pissī* or soft red wheat.

The staple food grains are, in order of importance, *kodon*, *jowār*, *sāmān*, *kutkī*, *bājra* and *dhān* in the autumn crop, and *jau*, *chana*, *pissī*, and wheat in the spring crop.

Oil-seeds.

The most important oil-seeds are, at the *kharīf*, *tillī* (*Sesamum indicum*) and at the *rabi*, *alsī* or linseed (*Linum usitatissimum*), and *sarson* (*Brassica campestris*).

Fibres.

The fibre most cultivated is *san* or Deccan hemp (*Crotolaria juncea*) and a little *amārī* (*Hibiscus cannabinus*) being also sown.

Garden produce.

The most ordinary vegetables grown are cucumbers, carrots, radishes, potatoes, *methi* (*Trigonella fœnum graecum*), *baingan* (*Solanum melongena*), *ghuiān* (*Colocasia antiquorum*), *ratālū* (*Dioscerea*); spices are *zīra* (Cummin), chillis, ginger, garlic, onions, turmeric and *ajwān* (*Lingusticum ajowan*).

Fruit trees include the mango (*Mangifera indica*), orange, custard apple (*Anona squamosa*), guava, *jāmun*, plantain, *mahuā*, *ber* (*Zizyphus jujuba*) and other varieties.

SPECIAL CROPS.

Two crops of importance are sugarcane and betel. *Barai* or sugarcane (*Saccharum officinarum*) is sown in two ways, either with irrigation or *sinchwār* sowing or without irrigation or *nagarwār* sowing.

Sugarcane.

Irrigated sugarcane (*barai*) is sown in a field which has been carefully manured and watered and then ploughed over twice. The cuttings used are first put into a pit filled with the dung of sheep and goats, after five or six days buds shoot from the joints, and the cuttings are then ready for sowing. It takes seven men to carry out this process, two ploughs and one sowing plough or *nāgar* being required. A plough precedes and the *nāgar* follows it. One man drives, while another directs its course, a third man feeding the *nāgar* tube with cuttings which the man holding the handle treads into the ground, a fourth man carries a basket of cuttings which is replenished by a fifth man from a general store.

The second plough follows the *nāgar* and closes in the furrows. The field is watered four times and weeded. The sowing takes place in *Māgh* (January) and the cutting in *Kārtik* (November).

The cane is crushed, either in a press (*kolhu*) or between rollers, two *gagaris* containing 20 seers of juice yielding 5 seers of *gur*, which sells at 8 seers a rupee.

The total cost of *sinchwār* sowing is Rs. 40 per acre and the sale price about Rs. 45, leaving a profit of Rs. 5 to the cultivator.

Sugarcane sown without irrigation is called *nagarwār*. The field in this case has to be ploughed 15 times, otherwise the process is similar. The profit is small, only amounting to about 5 annas per acre.

Betel. In the Bijāwar and Karaiya *tahsīls* betel is cultivated. Land with a natural slope is selected near to water as irrigation is essential. An inaugurating ceremony is performed on *Shivarātrī*. A post is driven into the ground in the centre selected field. A small pot of *gur* and four annas worth of pice being taken to the ground where two of the pice are buried below the post, the rest and the *gur* being distributed among those present. A garland of flowers is placed round the post and prayers are offered in honour of Mailwānī Devī. The field is then staked with posts (*koroa*) about a yard apart, on the outer row of which matting is fastened so as to enclose the field. The top is then similarly enclosed and strewn with grass thus forming a hot house.

One *bīgha* costs about Rs. 20 to prepare. Furrows are dug along the lines of the stakes in which the cuttings are planted. A manure formed of the residue from oil pressing and bats dung is applied to the plants. This process is an expensive one, the total cost of one *bīgha* before it is ready to cut being about Rs. 400 and the receipts Rs. 500.

The List of the average yield per *bīgha* with prices and the kind of manure used is given at the end of this section (*vide* page 15).

Irrigation [1]. (Table IX). The Gulganj and Ragolī *tahsīls* are the most irrigated, that of Karaiya being the least.

The irrigated area is 15,000 acres or two per cent. of the total area, being distributed thus: Bijāwar *tahsīl* 4,200 acres, Gulganj 4,500, Ragoli 6,300, and Karaiya *nil*.

While, however, it is obvious and admitted that there is little natural fertility in this tract, it is actually found by no means so poor and sterile as the above description and statistics seem to indicate. It is saved from this by an excellent system of irrigation both from wells and tanks. There are 10 lakes among the *khālsā* villages which are used for irrigation, and there is only one village, Bikrampur, in which either wells or a tank are not available. The total irrigated area in 1902-03 was 27·39 per cent. of the total cultivated.

The means employed for irrigation are numerous and interesting. Water is conveyed from the lake to the fields most easily accessible through masonry sluice holes known as *seurār*, and thence by a regular net work of channels along the

1. By Mr. J. E. Goudge, I. C. S., Settlement Officer in Bundelkhand.

field boundaries. These channels generally have a suitable gradient, so that there is no labour involved in the first automatic watering which may be given from a tank. As the water dries up it often sinks below the sluice holes, and then it is necessary to raise it either by swing baskets, *doll*, or by a curious mechanism consisting of a boat or hollowed out trees, one end of which is suspended from a beam which works as a lever, the weight of large stones and men on the other end sufficing to raise it full of water, and pour it into the channel on higher ground. This is cumbrous and very hard work. The method is known as *donri* in this part of Bundelkhand.

A noteworthy fact in reference to lake irrigation is that the masonry sluices and the stone embankments are annually repaired at the cost of the State. All the best and largest lakes are thus kept at a high level of efficiency.

Wells are almost exclusively worked by the Persian wheels which discharge the water into a trough, and it is thence carried by cleverly levelled channels (*baraho*) into the fields.

The Persian wheel is very well adapted to a country where the water is found moderately near the surface and where a copious flow of water is required.

The total number of wells recorded at Survey is 1,300 and the area irrigated from them is 5,001 acres, giving an incidence per well of 3·85 acres. In only one village, Kenri (25° 59′ N., 79° 37′ E.), which is in the extreme north, where the soil gets richer and less thirsty and the water recedes from the surface, the *charsa* or leathern bag worked by oxen down an inclined plane over a pulley, replaces the Persian wheel, and it is extremely interesting to note that the line of cessation of the Persian wheel and commencement of the *charsa* in the submontane plains of Bundelkhand invariably marks the transition to naturally richer and heavier soils.

Sometimes the Persian wheel mechanism is used temporarily to raise water from a river bed with steep banks when a semicircular excavation to receive the chain pots is temporarily made in the banks which is known as *ramāiya* or a bricked excavation is sometimes permanently made on the margin of a lake open on the water side. This latter is known as *khanch*. The methods of irrigation employed are well adapted to the character of the country. Both the well and the lake are always found close to the homestead, and the extent of the irrigated land in all directions from the homestead as a centre depends, mainly, on the enterprise of the villages. Generally speaking, wells may be sunk with profit almost anywhere. The "irrigated heart" of the red soil village, as it has been called, is usually compact and, surrounded by a high thorny hedge. It generally slopes down from high ground on which

the village stands to some *nāla* or river bed, and it is known as the "Tereta."

Sources. The main sources are wells, *bāorīs* and tanks. The former number 6,400 and the latter 100.

The water is, in most cases, raised by the Persian wheel or *rahat*. Many other devices are also resorted to however. Among these the commonest are the *donri*, which consists of the hollow trunk of a tree suspended from a pole with a counterpoise at the opposite end, and the *chhapa* or *dauri*, a basket slung on a rope which is thrown into the water by two men standing on either side, who thus scoop it up into a channel whence it runs into the field. The *bāndh* or temporary dam is also used, water being led through a channel (*senrār*) to the crops.

Cost. The cost of irrigating a *bīgha* varies with the crop and the source, *pissī* wheat irrigated from a well costs about Rs. 7-8-0, but *masūr* only half that sum ; from a tank *pissī* costs 7 annas only to irrigate and *masūr* 3 annas. The reason for this is that *pissī* requires four waterings and the cost of men and bullocks is higher than were mere channel irrigation such as is resorted to in the second case employed.

Water is of two classes, *khāri* or bitter, and *mītha* or sweet ; the former is considered the most valuable for irrigating.

Nothing in the form of water rates is directly levied, the higher rates for irrigated land taking the place of any such charge.

Wells. A *kachcha* well costs, on an average, Rs. 60 and a masonry well Rs. 100. A well usually waters 6 *bīghas*.

Agricultural Population. Of the total population, about 90 per cent. are dependent on agriculture. The chief cultivating classes are Lodhīs, Kāchhīs, Kurmīs and Ahīrs.

Cattle. No local breeds of cattle or other domestic animals are of any particular note, except the *keniya* plough oxen bred in the Ragoli *tahsīl* on the banks of the Ken river, whence the breed gets its name.

Pasture land. Pasture land is ample in all but years of actual famine and no difficulties are experienced in feeding animals.

Cattle diseases. Various complaints are common, those known as *Baikara, Chachonra, Chechak, Asadia rog* (dysentry), and *Khoro* (vertigo) being the most ordinary.

Fairs (Table XXVIII). The most attended fairs are those held at Bijāwar town, Bājna, Abār and Sendhpa villages.

Takkāvi. Advances are made to cultivators in times of distress at low interest for the purchase of seed and plough oxen.

List of the average yield per bīgha *with prices and the kind of manure used.*

Number.	KHARIF. Name of crop.	Yield per Bīgha. Md. Srs	Price of the produce per Bīgha. Rs. A. P.	Manure.	RABI. Name of crop.	Yield per Bīgha.	Price of the produce per Bīgha. Rs. A. P.	Manure.
1	Cotton ...	1 24	8 0 0	Rubbish and cowdung.	Pān leaves	297000	495 0 0	Excretion of bat, *khali* and *nīm* fruit.
2	Tillī ...	1 32	6 8 9	*Nil.*	Barai ...	45,000	45 0 0	Goat and sheep dung.
3	Singhāra	5 20	24 8 0	"	Ponda ...	10,000	150 0 0	"
4	Kulthi ...	1 24	4 14 0	"	Alsī ...	Mds. Sr. 1 35	6 13 0	*Nil.*
5	San ...	1 10	4 8 9	"	Rāi ...	1 30	5 3 0	Rub: & Cow:
6	Rājgir ...	1 24	4 0 0	Rub: and cowdung.	Sarson ...	1 16	4 5 0	"
7	Mūng ...	2 16	5 5 3	"	Mothi ...	1 35	5 12 3	"
8	Urad ...	2 16	5 5 3	"	Gebūn ...	3 0	8 9 0	"
9	Bājra ...	2 10	5 7 3	"	Pissī ...	3 0	8 0 0	"
10	Amārī ...	3 0	4 0 0	"	Gunjai ...	3 0	6 5 0	"
11	Makai ...	2 0	3 13 3	"	Chana ...	2 15	4 6 0	*Nil.*
12	Jowār ...	3 0	4 12 9	*Nil.*	Masūr ...	1 8	2 3 0	Rub: & Cow:
13	Dhān ...	6 0	7 4 3	"	Batra ...	1 26	3 0 0	"
14	Kākun ...	3 20	5 14 3	"	Teora batra	3 8	5 5 3	"
15	Kutkī ...	2 16	3 8 0	*Nil.*	Jau ...	3 15	5 6 9	"
16	Sāmān ...	2 36	4 0 0	Cowdung	Sathia ...	4 30	6 2 0	"
17	Rāli ...	2 32	4 0 0	*Nil.*	Arhar ...	1 14	2 0 0	*Nil.*
18	Mata ...	3 8	4 9 0	Rub: and Cowdung	Chena ...	1 30	3 5 3	Rub: & Cow:
19	Kodon ...	4 20	5 7 3	*Nil.*				
20	Basara ...	2 20	2 8 0	Rub: and Cowdung				

Section II.—Wages and Prices.
(TABLES XIII AND XIV.)

In villages all wages are, as a rule, paid in kind. For weeding, a man receives in the case of *kodon*, *sāmān*, etc., *dibyas* (bundles) containing 4 *chauris* ($5\frac{1}{2}$ seers) of grain each per diem ; for reaping barley, $3\frac{1}{4}$ seers ; for wheat and *pissī*, $2\frac{3}{4}$ seers. In the Karaiya *tahsīl* the rates are higher, 6 seers being given

for reaping wheat, and labourers, therefore, go to Karaiya from other parts of this State at this season.

The village artisans and servants also receive doles of grain at the harvest in return for their services.

The ordinary rates are: 1 *pela* (11 seers) of *kodon* and barley, 4 *chauris* (6 seers) of *kutkī*, and 1 *chauri* (2 seers) of *urad* for each plough in the village.

Variations.

Wages have risen in late years owing to a diminished supply of labour. After the famine of 1897 many cultivators attracted by high wages in British territory migrated and thus reduced the available number of workers.

Another cause is the rise in the price of grain due to increased facilities for export, which benefits the cultivator.

Material condition.

On the whole, the people are well off, the cultivator being in better off circumstances than the middle class clerk, who is obliged to keep up appearances, his family not being in a position to earn money until late in life, while the cultivator's children early assist in herding cattle. A slight improvement in dress is also to be described, while many petty luxuries, the greatest being kerosine oil, are now placed within the reach of poor people.

Section III.—Forests.

(TABLE IX.)

The forests of the State cover about *274,600* acres. The trees are divided into two classes, *mufrad* or single, and *murakkab* or mixed.

In the first class valuable trees such as teak and *seja* are found, while the second class contains the less valuable kinds.

These two sections are subdivided into first class containing teak and other high class timber trees, second class or *sat-katha-ka-jangal* containing ordinary but useful trees, such as *mahuā*, bamboo, etc., and third class or *katīla-ka-jangal* formed of trees used for fuel.

First class jungle is protected *(mahfūz)* and the forest officer's order is required before wood can be cut from it, whereas cultivators are allowed to obtain fuel and wood from the third class without special leave.

Control.

A forest officer is in charge assisted by a subordinate clerk, three foresters and 26 guards.

A forester is posted in each *tahsīl* except Karaiya where there is little forest.

These men see that the rules are adhered to and in case of fire take steps to get it extinguished. Regular fire lines have been cut in reserved areas. All receipts from the sale of produce are recorded by the *patwārī* and credited to the treasury. A depôt for the sale of jungle produce has been started at Bijāwar town.

Minor products, such as gum, lac, charcoal burning, etc., are made over yearly to a contractor who pays a fixed sum to the Darbār. Cultivators have a right to wood for implements and the construction of houses free, and usually also receive wood at reduced rates on other occasions.

The average receipts amount to about Rs. 5,000 and the expenditure to Rs. 4,000. Revenue.

The State has grass reserves in several places amounting to 930 acres, the grass being given to the State cavalry and used in the stables. Grasses.

The commonest grasses met with are *musyal*, *parba*, *sain*, *siāla*, *gendla*, *larai*, *dūb* (*Cynodon dactylon*), *kāns* (*Imperata spontania*) and *ronsa* (*Andropogon macricatum*).

The commonest trees with the local names are given below:— Trees.

Vernacular name.	*Botanical name.*	*Uses.*
Akola or Samar,	*Alangium larmarckii* ...	Fruit and leaves in medicine and its oil.
Aonla ...	*Phyllanthus emblica* ...	Fruit eaten, and used to make ink.
Babūl ...	*Acacia arabica* ...	Wood used in implements; gum also used.
Bahera ...	*Terminalia belerica* ...	Fruit in medicine and to make ink; leaves in dyeing.
Bāns ...	Bamboos (various) ...	In building.
Bar ...	*Ficus indica* ...	Worshipped by Hindus.
Bel ...	*Aegle marmelos* ...	Fruit in medicine and wood in furniture.
Ber ...	*Zizyphus jujuba* ...	Fruit eaten; wood in furniture.
Bhilāwa ...	*Semecarpus anacardium*,	Fruit eaten, and for making ink.
Bija ...	*Pterocarpus marsupium*,	Wood for implements and drums.
Chirola ...	*Ulmuo integrifolia* ...	Wood for implements.
Chironji ...	*Buchanania latifolia* ...	Fruit eaten.
Chiula or Dhāk,	*Butea frondosa* ...	Wood used for structures in water; seed in medicine.

Vernacular name.	*Botanical name.*	*Uses.*
Dhāman ...	*Grewia vestita* ...	Wood for implements and charcoal.
Dhawa ...	*Anogeissus latifolia* ...	Wood in buildings, etc.
Dhawai ...	*Woodfordia floribunda* ...	Bark in medicine, and flower in dyeing silk.
Dhengan ...	*Cordia macleodii* ...	Wood for implements.
Dudhi ...	*Wrightia tomentosa* ...	Wood for charcoal, and in structures below water; seed in medicine.
Ghanta ...	*Schrobera swietenioides* ...	Wood in implements.
Ghont ...	*Zizyphus xylopyera* ...	Fruit in tanning; wood in charcoal.
Gūlar ...	*Ficus glomerata* ...	Fruit eaten; wood in furniture and charcoal.
Haldū ...	*Adina cordifolia* ...	Wood in buildings and implements.
Harra ...	*Terminalia chebula* ...	Fruit eaten, and used in medicine.
Jamrasi ...	*Eleodendron roxburghii*,	Wood in houses and implements.
Jāmun ...	*Eugenia jāmbolana* ...	Fruit eaten; wood for implemente.
Kathbar ...	*Antidesma dianacim* ...	Wood for implements.
Kaim ...	*Stephegyne parviflora* ...	Wood for implements.
Kalla ...	*Cochlospermum gossypium*,	Its gum (*katira*) is used in medicine.
Kardi ...	*Cordia myxa* ...	Wood for implements.
Kari ...	*Capparis aphylla* ...	Ditto.
Karaunda ...	*Carissa carandas* ...	Fruit eaten.
Khair ...	*Acacia catechu* ...	Catechu extracted, bark used in tanning and wood for implements.
Khajūr ...	*Phœnix sylvestrio* ...	Date palm fruit eaten.
Khumer ...	*Gmelina arborea* ...	Wood for drums and furniture.
Kirwāra or Amaltās	*Cassia fistula* ...	Dye from bark; pod in medicine as a purgative.
Koha ...	*Terminalia arjuna* ...	Wood in buildings and implements.
Kumbi ...	*Careya arborea* ...	Wood in buildings and bark in medicine.
Kūrra ...	*Holarhena antidysenterica* ...	Seed in medicine; wood in implements.
Kusam ...	*Schleichera trijuga* ...	Wood for sugarcane presses; lac thrive on it.
Mahuā ...	*Bassia latifolia* ...	Fruit eaten; flowers used to distil liquor; oil from seed.
Mainar ...	*Rhamnus.dumetorum* ...	Fruit eaten: wood for implements.
Makor ...	*Zizyphus œnoplia* ...	Fruit eaten; charcoal from wood.
Maoli ...	*Bauhinia racemosa* ...	Wood in implements.
Nīm ...	*Melia indica* ...	Wood for implements.

Vernacular name.	Botanical name.	Uses.
Pākar ...	*Ficus infactoria* and *F.... rumphii*,	Wood in implements.
Papra ...	*Gardenia latifolia* ...	Wood in furniture.
Pīpal ...	*Ficus religiosa* ...	Worshipped by Hindus.
Ron ...	*Soymida febrifuga* ...	Leaves as fodder ; wood for implements.
Roini ...	*Mallotus phillipensis* ...	Fruit gives a crimson dye ; wood as fuel.
Sāgun (Teak)...	*Tectona grandis* ...	Wood in buildings.
Saija ...	*Lagerstroemia parviflora*,	Wood in buildings and implements ; bark in tanning.
Sāj ...	*Terminalia tomentosa* ...	Wood in buildings and implements.
Salaia ...	*Boswellia serrata* ...	Used for implements; gum (*rāl*) used.
Siras ...	*Albizzia lebbek* ...	Wood in implements.
Sītāphal ...	*Anona squamosa* ...	Fruit eaten.
Sandan ...	*Santalum album* ...	Oil extracted; wood in carving, and applied to body.
Tendū ...	*Diospyros tomentosa* ...	Fruit eaten ; wood in buildings.

Section IV.— Mines and Minerals.
(TABLE XII.)

Bijāwar lies in the most metalliferous region of Central India, and its deposits of ore have been long known. Diamonds are found at the villages of Simera, Jhanda and Dhanauja, while iron ores of two kinds [1] known as *patru* or *kheri*, and *dhau* and limestone are met with in many places, the first especially at Patra village (24° 34′ N., 79° 40′ E.), and pottery clay also in many localities.

Diamonds.

Two classes of digging are met with, one called *chhila* in which a shallow pit of four feet is dug, and the other *gahara* in which a deep excavation is made, sometimes 30 feet in depth.

The diggers or *tawardār*, as they are called, extract the matrix which is then washed in shallow pits lined with a blanket, the washers rolling the ore about with their feet. The clean pebbles are then arranged on the *khanna*, a mud platform, and are examined by men and women. When a number of stones has been collected, they are sent to Pannā to be valued, one-sixth of the value goes to the State.

Diamonds are classed as *banspati*, *motichur*, *kafiya*, *raktbarar*, *hagaya*, *kalua*, *matha*, and *ujal*. All stones over 6 *rattīs* in weight are taken by the Darbār and one-sixth of the value of the diamonds given as reward to the *tawardār*.

1. Both appear to be hematite, but *dhau* is more disintegrated than *kheri*.

Iron. The ore is extracted from hill sides and also from shallow pits. The ore is smelted locally, the Darbār levying a duty of 2½ annas on each *marai* or buffalo load about 3¾ maunds. Each digger makes from Rs. 3 to 4 a month profit after paying for the keep of his buffalo and all taxes. The sale price of a *marai* or buffalo load is 8 annas.

Castes enganged. The castes engaged in this industry are Telīs, Kalārs, Sonārs, Kondāras and a few others. The industry is, however, moribund.

Building Stone. No restrictions are placed on quarrying of building stone of any kind, or limestone.

Section V.—Arts and Manufactures.

No industries of any importance exist other than those already dealt with under minerals. The usual coarse cloth, oils, *ghī*, manufacture of household utensils and jewellery are carried on.

The manufacture of articles from locally smelted iron, once a flourishing trade, financed by local bankers, but has now almost entirely died out, owing to competition with imported goods. This industry was mainly carried on by Muhammadans who came over from Gwalior, and settled in Bījāwar when the iron trade was at its zenith.

Section VI.—Commerce and Trade.

Little is to be said under this head, as since the decline of the iron trade, nothing has taken its place. Want of good communications, and the rough nature of much of the State have made development in this direction slow.

Some trade in grain is carried on, but it is not yet extensive.

Imports and Exports. The chief imports are tobacco, rice, sugar, salt, piece-goods and kerosine oil, all coming mainly from British India; the principal exports are *ghī*, *lac*, *chironji* (fruit of the *Buchanania latifolia)*, catechu, *tillī*, *mahuā*, and various jungle products.

Trade Centres. The chief centres are Bijāwar town and Panāgarh village in Bijāwar *tahsīl*, Gulganj and Bhagwan in the *tahsīl* of Gulganj

Machanism of Trade. The castes engaged in trade are Sanātandharmis and Jain Baniās, Telīs and Kalārs, the two first deal in cloth, iron, *ghī*, etc., the latter in grain and other articles.

Medium of Exchange. The Government rupee and *hundīs* are mainly used in trade transactions, currency notes being unpopular.

Carriage. The Banjāras still carry a considerable amount of trade, though the opening of roads and railways has reduced their custom, traders now sending goods in hired carts to the railway wherever metalled roads are within reach.

In all villages of any size a shop-keeper is found. These men are usually Baniās by caste, who sell necessaries to cultivators and barter salt, sugar, tobacco, etc., for *mahuā*, *chironji* and other jungle products. Village Shops.

In larger villages the Baniā is usually a money-lender, and finances most of the cultivators.

The most important firms are those of Hazārī Umre, Nandu Hazārī, Brijlāl Kasbi, Bhawānī Prasād and Sabsukh Lodhī, whose capital is from Rs. 15,000 to 75,000. Firms.

WEIGHTS AND MEASURES.

For diamonds and precious stones—

1 *Alsī* (linseed) = 1 *Bisai*.
20 *Bisais* = 1 *Rattī*.

In the case of diamonds the *rattī* weighs half as much as the *rattī* used with gold and silver.

8 Rice grains = 1 *Rattī*.
6 *Rattīs* = 1 Anna.
16 Annas = 1 Rupee (British).

Five different unit seers weights are in use: (1) *Teraiya ser* of 13 *takas* or 33½ rupees (British) used in weighing cotton yarn; (2) *Suraiya ser* of 17·5 *takas* used in weighing metals. The *panseri* or five seer weight in this case is equal to 2 seers 14 *chhatāks* of standard weight. (3) *Chhattīsa* ser of 36 *takas* or 95 British rupees used in weighing iron. (4) *Chālisa ser* of 40 *takas* or 103 rupees, also called the *bara ser; ghī*, gram, etc., are weighed with it. (5) Lastly, the standard seer of 30 *takas* or 80 rupees known as the *Tisiya ser*. It is used for any article. This was only introduced into the State in 1873. Articles of bulk.

The *taka* is equal in weight to one *mota paisa* of the British currency. In the case of number (1) above, no actual weights are made, the *taka* pieces being themselves used. In all other cases metal weights or seers are used.

Kerosine oil is measured in bottles containing ¾ of a standard seer each. Liquid Measure.

Grain is measured by capacity in vessels of the denominations given below:— Measure of Capacity.

Adhari	... ½ Seer.	*Chauri*	.. 2 Seers.
Adhua	... ¼ „	*Addha*	... 8 „
Paholi	... 1 „	*Pela*	... 16 „

Two measures are in use, the English yard of 36 inches and the yard of 37½. Length.

Two *jarībs* are used, one of 100 feet long, the other of 66 feet. Surface.

By *hāth* or cubit of 22 inches. Cubic contents.

Time.

The official year begins on July 1st, but that ordinarily followed by the people is the Vikram Samvat commencing on *Chait Sudī* 1st, now about April 1st.

Section VII.—Means of Communication.

Railways.

No railways actually pass through the State, but their effect in time of famine is appreciable. In the famine of 1896-97 no difficulty was experienced in obtaining grain for distribution.

Roads (Table XV).

Two metalled roads traverse the State, one from Bijāwar town to Mahatgaon on the Bānda-Saugor road (12 miles), and the Bānda-Saugor road itself which passes for a few miles through State territory. The Bijāwar-Mahatgaon road was constructed by the Darbār at a cost of Rs. 10,000. All other roads are unmetalled.

Post and Telegraph.

An Imperial post and telegraph office has been opened at Bijāwar town and a branch at Gulganj, the nearest telegraph office being Chhatarpur.

Section VIII.—Famine.

(TABLE XXX.)

The whole State depends on the rain for its water supply, there being little artificial irrigation.

The country people have various ways of prognosticating a famine, which are illustrated by numerous sayings—

Samaya ber kusamaya bhājī.

If the ber bears fruit in season and vegetables fail (then the year will be a bad one).

Megh karonta legaye aur Indra bāndhgaye tek ;
Ber makora yah kahen " Maran na paye ek."

The clouds have turned away (from us), and Indra has vowed not to visit us, but the ber and makora have said, "None shall die."

In years when all crops fail the *ber* and *makora* usually hear enough fruit to save people from starvation.

Kuhī amāwas mangal mūl ann bikai hain sone tūl.

Should there be amāwas and Mūl nakshatra on Tuesday, it is to be inferred that the grain rate shall be by the weight of gold (very dear) in that year.

Sāwan pahili panchamī jo garjai adhi rāt,
Tum jeho pia Mālwe ham jehen Gujarāt.

Should it thunder on the Sāwan Badī 5th (July) at midnight, thou must go to Mālwā, dearest, and I to Gujarāt.

That is to say, the famine will be so severe that husband and wife even must part.

Famine of 1896-97.

In 1896-97 the State suffered severely from famine. The crops failed entirely at both harvests and the scarcity of fodder made it impossible to preserve the cattle, and the population was reduced to great straits. The Darbār borrowed 2 lakhs from Government for the purposes of affording relief. Works were opened and charitable relief given throughout the State, poor-houses being established in all places of importance.

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CHAPTER III.

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

Chief.

The Chief is the head of the administration. In all matters of general import and in civil judicial suits he exercises full powers but in criminal cases his powers are restricted.

Dīwān.

The *dīwān* or minister is the principal executive officer to whom the chief delegates powers. He assists the Chief in all matters and submits questions of importance to him for final orders.

Departments.

The principal departments of the administration are the *Ijlās-khās* presided over by the Chief, which is the final office of reference in all matters; the *Darbār-i-mualla* or *dīwān's* office; Revenue; Judicial; Police; Forest; Public Works and Sadr Treasury or Accounts.

The *Darbār-i-mualla* is in charge of the *dīwān*, the revenue of the revenue Inspector, the *nāzim* controlling the judicial, forest officer the forests, State accountant the treasury, and an overseer the public works.

Official Language.

The official languages in the State are Hindī and Urdu. Orders are issued in both the languages but the revenue records and the accounts are kept in Hindī only.

Administrative Divisions.

The State is, for administrative purposes, divided into four *tahsīls* with headquarters at Bijāwar, Gulganj, Ragoli and Karaiya. Each is under a *tahsīldār*, who is assisted by a *nāib-tahsīldār* and the usual office staff. The *tahsīldār* is the chief revenue officer and a 3rd class magistrate and civil judge with powers to entertain suits up to Rs. 50 in value.

Village Autonomy.

The principal personage in each village is the *zamindār* who collects the revenue receiving a commission of 2 per cent. for doing so. Under him were formerly the *kūtas* or makers of estimates whose important duty it is when the crops are ripe to appraise the quantity of the produce in a field.[1] In return for this they received diet money from the State. These people are now no longer employed. A *patwārī* is in charge of a group of villages of which the aggregate income amounts to Rs. 4,000 or of a single village with this revenue.

A *chaukīdār* is village watchman and acts in concert with the State police, getting Rs. 3 a month from the Darbār.

1. This practice will now cease as a revenue survey has just been completed.

Section II.—Law and Justice.

(TABLES XVI AND XVII.)

In early days before the State came under supervision in 1897 no regular judicial system existed. Cases were heard by the minister or chief and decided verbally. In cases of adultery the offender's head was shaved all but seven tufts of hair, his face was blackened and he was led through the village seated on a donkey with his face to its tail, his companion in adultery being made to hold the donkey's ear. After undergoing the assaults of the populace they were beaten publicly and then expelled the village and their property confiscated. In all other cases fines were imposed which were considered a perquisite of the Chief. After the establishment of the British supremacy a criminal court called the *Dharma-sabha* was formed. Cases were still decided by *panchāyat* but a record of the proceedings was made. No proper jail, however, existed, prisoners being allowed to buy food daily, local men dining at their own houses.

Present system.

After the State came under supervision regular courts were introduced.

COURTS. Criminal.

The lowest courts are those of the *tahsīldārs* who are magistrates of the 3rd class. They can award punishments under the power of a magistrate of 3rd class in British territory.

The *nāzim* is a 1st class magistrate with powers of a magistrate of the 2nd class in British India.

The *dīwān* is district magistrate, with powers of a magistrate of 1st class in British India and also hears appeals from the lower courts.

The Chief sits as a Sessions court and can hear all cases and passes any sentence authorised by law, but is required to submit all sentences of death and transportation for life to the Agent to the Governor-General in Central India. His court is also the final appellate court, appeals from the *dīwān* being preferred in this court.

Civil.

The *tahsīldārs* are empowered to hear suits up to Rs. 50 in value, the *nāzim* suits of the value of Rs. 1,000 and the *dīwān* all suits of over Rs. 1,000. Appeals lie first to the *dīwān* and then to the Mahārājā whose decision is final.

LAWS.

The British Indian Penal and Criminal Procedure Codes, Police Act, Evidence Act, and Limitation Act, modified to suit local conditions, are followed generally, various circulars issued by the Darbār regulating details of procedure.

Oaths. Hindus are sworn on Ganges water, Muhammadans on Kurān, Jains by Nemnāth and Chamārs on Madan or a cup of wine which they consider sacred.

Cost. The cost of the establishment is about Rs. 6,000 a year.

Section III.—Finance.

(TABLES XVIII AND XIX.)

Until the State came under management no proper system of accounts existed. An accounts branch was then started and a regular budget introduced. All accounts are sent in to the Sadr Treasury where they are checked.

In 1897 the financial condition of the State was deplorable, the debts amounting to over 3 lakhs, while only Rs. 35 remained in the treasury. By 1904 all debtshad been paid off and a substantial balance left in the treasury.

Revenue and Expenditure. The total normal revenue from all sources is 2·3 lakhs excluding *jāgīrs* of which 1·2 lakh was derived from land revenue, Rs. 21,000 from customs and Rs. 12,000 from tributes. The chief heads of expenditure are general administration Rs. 14,000, the Chief's establishment Rs. 36,000, public works Rs. 20,000 and police Rs. 12,000.

Coinage. Until 1879 when the British currency was introduced various local coins were current, the commonest being the *Ratanshāhī* of Ratan Singh struck at Bijāwar. This coin bore the words *Shāh Alam* on one side and on the reverse *Julus Maimanat Mānus*, with an *alif* and a palm tree. Its silver value was 9 annas. The remaining rupees were the *Farrukhābādī*, *Sikandarī* of Bhopāl, *Gajāshāhī* of Orchhā, *Datiāshāhī*, *Chanderī* of Gwalior and others.

Conversion. In 1879 the conversion into British coin was commenced when there was only 2 annas difference between the State and British coin. No trouble was experienced in the conversion.

Section IV.—Land Revenue.

(TABLE XX.)

Early days. In early days the villages were given on farm to bankers who paid in the amount of their contract and made what they could out of the cultivators. Little or no control was exercised by the Darbār.

Present system. The State is the sole proprietor of the land, cultivators having only a right to cultivate so long as they pay the revenue.

A regular survey and settlement on the lines obtaining in British India have just been completed. Until this survey

was undertaken the assessment was made on the standing crop by the *kūtas* or appraisers by the *kānkūt* or eye estimate. The value so estimated was entered by the *patwārī* in his register, deduction being made and the rebate allowed to the cultivator for his labour.

The produce was then valued and a list called the *katot* drawn up and sent to every *tahsīldār* from headquarters where the *tahsīldār* and *patwārī* take possession of the value of produce due to the Darbār in accordance with the *katot* or the share agreed upon. In certain cases share of produce was taken. This amount called *bhāg* is then sold and the revenue demand realised from the proceeds. The disadvantages of this system are many; the *kūtas* often cannot appraise a field in time and the crop suffers by waiting for its reaping. This system has already in part disappeared and will soon be wholly abolished and replaced by the lease system.

All money collected by the *tahsīldār* is paid into the State treasury at headquarters. Collection.

Suspensions and remissions are freely given in bad years. Suspensions and Remissions.

Land is broadly divided into *kothār* or *khālsā* directly under the Darbār and *memāri* or alienated land held by *jāgīrdārs* and others. Tenures.

Jāgīrdārs pay a portion of their revenue called *barbast* to the State in lieu of the quota of men and horses called *zābta* which they formerly brought into the field when called on to follow the Chief in war.

Jāgīrdārs can only adopt heirs with the Darbār's sanction, estates on holder's death being theoretically escheat to the State. Holders of *pādārakh* or revenue-free grants also pay a nominal sum on their holdings.

Section V.—Miscellaneous Revenue.
(TABLE XXI.)

The chief sources of miscellaneous income are excise and stamps.

No poppy is cultivated in the State and very little is consumed. A supply is obtained by purchasing from a British India depôt. Opium.

A little *gānja* is similarly purchased. Other Drugs.

The only liquor consumed is that distilled from the *mahuā*. The right to distillation and vend is sold by auction yearly in each village. *Jāgīrdārs* make their own arrangements, on Liquor.

receiving an *ijāzat-nāma* or a permit from the Darbār for which they pay Re. 1.

Two classes of liquor are made; *phūl* and *rāshī* which sell at 4 annas and six annas per bottle, respectively, in the districts and at double these rates in Bijāwar town.

The number of shops is 197 in *khālsā* area or one to every 5 miles and 560 people.

The average receipts from excise are Rs. 3,700 a year. No special officer is in charge, the revenue department dealing with all *abkārī* matters.

Stamps. Stamps are used in the State courts and bring in about Rs. 2,200 a year.

Section VI.—Public Works.

This department was originally called the *kamthāna* department. In 1901, an overseer was put in charge with an assistant under him. All plans and estimates are made by the overseer and the repair of State buildings is in his charge. The principal works undertaken since 1901 are the Bijāwar-Mahatgaon road, and various minor constructions. The annual expenditure in this department is about Rs. 18,000.

Section VII.—Army.

(TABLE XXV.)

The State army consists of the Chief's bodyguard of 16 men, 24 sowars, 45 infantry, 35 State soldiers and 9 artillery men.

Section VIII.—Police and Jails.

(TABLES XXIV AND XXVI.)

In 1881 the police were first organised, seven *thānas* being established under an inspector, a sub-inspector and 84 constables.

The present force is composed of 84 men, giving one policeman to 11 square miles and 1,300 persons. Villages are watched by about 122 *chaukīdārs* who act in concert with the police reporting all crimes to the nearest *thāna*. They also report all births and deaths.

Finger impression. A policeman has been lately instructed at Indore in the classification and registration of finger prints.

The police are armed with batons and inspector and sub-inspector with swords.

Jails. A jail has been established at Bijāwar town. *Darīs*, carpets, etc., are made there.

Section IX.—Education.

(TABLE XXIII.)

The first school was opened in 1864, which is located at the capital town. Four primary Hindī schools have also been established in the district.

Section X.—Medical.

(TABLE XXVII.)

A hospital was opened at Bijāwar in 1871, but was only put on a proper footing in 1892.

Vaccination is carried on at the hospital, about 3,000 persons being annually protected.

Section XI.—Surveys.

A survey for revenue purposes has just been completed.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS

AND

GAZETTEER.

Bijāwar Tahsīl:—This *tahsīl* lies round the chief town. It is bounded on the north by the Ragoli *tahsīl*, on the south by Pannā and the Damoh District of the Central Provinces, on the east by Chhatarpur and on the west by Pannā and the Gulganj *tahsīl*. The country is hilly and covered with jungle. The only streams of importance are the Biarma, Siamari and Bhogmatī. It has an area of about 314 square miles comprising 52 *khālsā* and 34 *jāgīr* villages.

The population was, in 1901, 23,711, of whom 22,258 or 93 per cent. were Hindus. The density was 76 persons per square mile.

Of the total area, 33,800 acres are cultivated forming 17 per cent. on the total area of the *tahsīl*. The larger villages are noted for their betel cultivation. The soil supports *kharīf* crops principally.

The *tahsīl* is in charge of a *tahsīldār* who is the revenue officer and magistrate. The revenue amounts to about Rs. 26,000, of which Rs. 24,000 are derived from land.

The only metalled road is that from Bijāwar town to Mahatgaon, 12 miles in length.

The only large villages are those of Bājna (24° 25' N., 79° 25' E.), population 761; Kāri, population 533; Panāgarh, population 1,468, which is an important trade centre; Pipat, population 854, and SHAHGARH, population 624.

Gulganj Tahsīl:—This *tahsīl* lies to the east of the State, being bounded on the north by the Orchhā and Chhatarpur States, on the south by the Saugor District of the Central Provinces and Pannā, on the east by Pannā and the Bijāwar *tahsīl*, and on the west by Orchhā and Pannā. It has an area of 266 square miles comprising 40 *khālsā* and 50 *jāgīr* villages. The country is not so hilly as that of the headquarter *tahsīl* and the soil is more fertile. The streams of importance are the Dhasān river, Kāthin, Bela and Siamari.

N.-B.—The villages of the *tahsīls* have been re-distributed since the Census of 1907.

Population, in 1901, was 32,465 including 30,980 Hindus or 93 per cent.; density 122 per square mile.

Of the total area, 42,300 acres are cultivated amounting to 25 per cent. of the total area.

The *tahsīldār* in charge is the chief revenue officer and magistrate. The revenue amounts to Rs. 30,400, of which Rs. 400 are derived from excise.

The Bānda-Saugor high road traverses the *tahsīl*. A dâk bungalow is situated at Gulganj and also an Imperial post office, a school and an encamping ground.

Places of importance with population are:—GULGANJ, 1,641; Abār, now deserted but still the site where an important fair is held in honour of Devī on *Jeth Sudī punam* (May); Angor (24° 45′ N., 79° 27′ E.), 1,923; Bamnaura, 1,344, a small fort stands here; Bhagwān, 1,325, contains a small fort and is a trade centre of local importance; Deorān, 651, a small fort and a State aided private school are located in this village; Dalipur, 943; Gorakhpura, 766; Jhagri, 583; Kānti, 331, a religious fair is held on *Kārtik Badī* 5th; Nimtoria, 899; SEDHPA, 1,039, this is a well-known place of Jain pilgrimage, lying 19 miles south-west of Bijāwar, the fair lasting from *Chait Sudī naumi* till *Baisākh Badī* 5th; Sarakna, 341, is noted for its quarry of white sandstone.

Karaiya Tahsīl:—An isolated *tahsīl* lying to the south-east of Bijāwar. It is surrounded by parts of the Pannā State and of the Damoh District of the Central Provinces; its villages are so scattered as to make it impossible to give precise boundaries. It has an area of about 92 square miles. The country in which the *tahsīl* lies is covered with alluvium and the soil is of considerable fertility. The Biarma, Sunār, Ken, Patne and a few other small streams flow through it.

Population was (1901) 10,157, of whom 9,600 or 95 per cent. were Hindus; density 102 persons to the square mile.

Of the total area, 18,800 are cultivated, and 13,000 are culturable or 32 per cent. of the whole area. A *tahsīldār* is in charge. The revenue of the *tahsīl* amounts to about Rs. 25,700 derived from land. There are no metalled roads in this *tahsīl*.

The principal villages in the *tahsīl* with population are: KARAIYA, 661; Barbastpur, 492; Karia, 551; Kunwarpur, 611, a *thāna* and a school are located here; Patna, 500; Rehonta, 467; Tain, 562; and Toraha, 245.

Ragoli Tahsīl:—This *tahsīl*, the largest of the administrative divisions, lies to the north of Bijāwar. It is bounded on the north and east by Chhatarpur, on the south by Chhatarpur

and the Bijāwar *tahsīl*, and on the west by Charkhārī. It has an area of 301 square miles comprising 52 *khālsā* and 70 *jāgīr* villages.

Population, in 1901, was 44,167, of whom 43,000 or 95 per cent. were Hindus. The density was 147 persons per square mile.

Of the total area, 44,800 acres are cultivated or 23 per cent. on that of the whole *tahsīl*. The *tahsīl* is in charge of a *tahsīldār* who is magistrate and the chief revenue officer of the charge. The revenue of the *tahsīl* is Rs. 42,100, of which Rs. 34,000 are derived from land revenue.

The Bānda-Saugor and Chhatarpur-Nowgong roads traverse parts of the *tahsīl*.

The villages of any importance in the *tahsīl* with their population are : RAGOLI, 1,707 ; Atrār, 810; Amronian, 654; Baganta, 618; Jangawan, 2,000; Mahatgaon, 1,108; the metalled road from Bijāwar meets the Bānda-Saugor road at this village; Sati, 1,830 ; and Siloni, 890.

GAZETTEER.

Bijāwar Town, *tahsīl* Bijāwar.—The chief town is situated in north latitude 24° 39′ and east longitude 79° 32′ at 1,200 feet above sea-level.

It is connected by a metalled road with the Bānda-Saugor high road which it meets at Mahatgaon, 12 miles from the town. It is 40 miles from Harpālpur station on the Jhānsi-Mānikpur branch of the Great Indian Peninsula Railway. It lies at the foot of a spur of the Pannā range in rough hilly country. The town is a collection of struggling houses which, with the cultivated area they enclose, cover nearly one square mile.

The foundation of the town is ascribed to Bijai Singh, a Gond chief. In the 18th century it fell to Chhatarsāl who gave it to his nephew, Narāyan Dās. From Narāyan Dās' family it passed about 1789 A. D. to Bīr Singh and became the capital of the present State.

The town is divided into numerous wards usually called after the class which inhabits it. Thus the *Gwaliorganj* is so called from its having been inhabited by Muhammadans from Gwalior who were concerned in the iron trade. Since the decline of that industry this ward has lost its position ; *Ratanganj* called after Mahārājā Ratan Singh ; *Chamārpura*, etc.

No buildings of any importance stand in the town which contains a jail, a school, a hospital and a guest house.

The population of the town was in 1881, 7,192 ; 1891, 7,543; 1901, 5,220; males 2,679, females 2,541. Classified by

religions there were 4,233 or 31 per cent. Hindus, 21 Jains, and 966 Musalmāns.

The administration is not carried on by a municipality, but for the purposes of conservancy, a house-tax is levied which amounts to about Rs. 460 a year.

Biya-kund, *tahsīl* Bijāwar.—A hot spring situated near Bājna village. This *kund* is a cave, lighted by a natural fissure in the roof. Inside is a pool of water, 50 feet long by 30 broad, to which a flight of rudely-cut steps leads down. A fair is held here on *Māgh Badī* 13th (January) which is attended by large numbers. [1]

Gulganj, *tahsīl* Gulganj.—The headquarters of the *pargana* situated in 24° 43′ N., and 79′ 25° E., ten miles north-west of Bijāwar, on the Bānda-Saugor road. Population 1,641. It contains a ruined fort, the *tahsīl* offices, a *thāna*, an Imperial post office, a dâk bungalow and a State village school.

Karaiya, *tahsīl* Karaiya.–Headquarters of the *tahsīl* situated in 24° 20′ N., and 79° 54′ E., 36 miles south-east of Bijāwar town. Population 661. It contains the *tahsīl* offices, and a small fort.

Pātan, *tahsīl* Bijāwar.—A village lying in 24° 32′ N., and 79° 32′ E. Tradition has it that Bīrbal, the famous wit of Akbar's court, once resided in this village; indeed it is sometimes averred that he was born here.

Piparia, *tahsīl* Bijāwar.—A village in 24° 27′ N., and 79° 26′ E. In *seho* or valleys near the village are some quaint paintings in red ochre called locally *Rakhat-ki-putlian* or the "praying dolls." They are certainly old and may be compared with those found at places in Rewah.

Ragoli, *tahsīl* Ragoli.–The headquarters of the *tahsīl* situated 8 miles north of Bijāwar in 24° 44′ N., and 79° 36′ E. The village stands on the edge of a fine lake. It contains the *tahsīl* offices, a *thāna*, a school and an old fort. The population was, in 1901, 1,707.

Sedhpa, *tahsīl* Gulganj.—A village in 24° 20′ N., and 79° 16′ E. It is a place of Jain pilgrimage, and is said to be referred to in their literature, in which the hill here is, it is stated, called Dondgir and the river now known as the Bilao, the Chandrabhāga. On *Chaitra Sudī* 8th, a Jain religious fair takes place lasting till *Baisākh Badī* 8th. Jains from all parts of India then assemble here. The spot is a most picturesque one.

Shāhgarh, *tahsīl* Bijāwar.—At this place which is situated in 24° 29′ N., and 79° 39′ E., there is a waterfall, several caves

1. C. A. S. R., XXI, 170.

used by *sādhus*, and some red ochre drawings similar to those at Piparia. Forty years ago, this place was noted for its iron mines. The foundations of a fort called locally Gond, are visible. This place and its surrounding country was made over to the Bijāwar Chief after the Mutiny, the Rājā of Shāhgarh having rebelled. Population (1901) 624.

TRANSLATION of a SUNNUD granted to RAJAH RUTTEN SING, the RAJAH of BIJAWUR—1811.

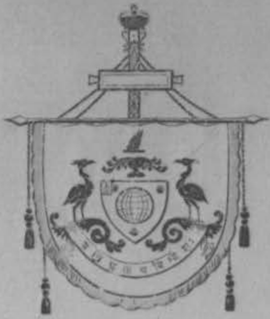
Be it known to the chowdries, kanoongoes, etc., of the pergunnahs of Kuttolah and the pergunnah of Powey, in the province of Bundelcund; that Whereas the deceased Rajah Kissery Sing, the late Rajah of Bijawur, one of the respectable hereditary Chieftains of Bundelcund, and a descendant of the Rajah Juggut Raj, since the period of the annexation of the province of Bundelcund to the dominions of the British Government, invariably conducted himself with obedience, submission, and attachment, and remained firm in his allegiance, and in no instance deviated from the loyalty and dutiful demeanour that was due from him towards the British Government; and Whereas a Sunnud granting to the said Rajah the confirmation of the villages and lands in his ancient possession was promised to the said Rajah on the part of the British Government, as soon as the adjustment of the disputed claim that formerly existed with respect to the right to the tuppah of Isanagur took place; and that point having been accordingly adjusted by the decision of the British Government; and at this period, the aforesaid Rajah being dead, and the Rajah Rutten Sing, the eldest son and heir to the deceased Rajah, having succeeded by the sanction of the British Government to the titles and possessions of his father, has now delivered into the British Government an Ikrarnama or obligation of allegiance under his seal and signature, containing eleven distinct Articles, and requested a Sunnud from the British Government: Therefore the villages enumerated in the subjoined schedule, which were from ancient times in the possession of the deceased Rajah, and also those villages which were given to the aforesaid Rajah by the British Government, in addition to his former possessions, through the liberality of the British Government, with a view to confirm and bind his allegiance, together with all the rights thereof, land revenue, sayer, forts, and fortified places, are now confirmed to the Rajah Rutten Sing and his heirs in perpetuity, exempt from the payment of revenue; and a Sunnud for the same is hereby granted. So long as the said Rajah and his heirs or successors shall remain firm to their engagements, and observe faithfully the terms of the several Articles of this Ikrarnama or engagement, no molestation or resumption of the above possessions shall take place on the part of the British Government. It is necessary that you all consider and account the said Rajah the Lord of the said possessions, and the conduct that is incumbent to the said Rajah and his heirs is, that he shall exert himself to the utmost to cultivate and improve the

said villages and lands, and to promote the prosperity of the inhabitants ; and enjoy the produce of the above possessions, in obedience, submission, and loyalty to the British Government. After the sanction of the Right Honourable the Governor-General in Council shall be obtained, another Sunnud to the same effect, signed by the Right Honourable the Governor-General, shall be exchanged and substituted in the place of the present Sunnud, granted by the Agent to the Governor-General, 27th March 1811.

Ratified by the Vice-President in Council on the 19th April 1811.

CHHATARPUR STATE.

ARMS OF THE CHHATARPUR STATE.



Arms:—Murrey; a globe between three flames or; on a canton argent a palm branch proper in pale. *Crest*:—Wings endorsed or. *Supporters*:—*Sāras*. *Lambrequins*:—Murrey and or.

Motto:—*Agni pratāp vishweshah.* "As fire resplendent, Lord of the world."

Note.—The arms are those of the Paramāras who, according to the old saying, owned the world, and are also Agnikulas descended from the fire pit at Abu. The canton and palm leaf refer to Khajrāho (*khajūr* is a date-palm). The motto in the first word names the section to which the Paramāras belong and in the last gives the name of the chief who ruled in 1877, Vishvanāth Singh. The wings refer to the wide rule of the Paramāras. The *sāras* is a sacred bird.

GENEALOGICAL TREE OF THE CHHATARPUR FAMILY.

- MAHARAJ PANPAL (Gwaliorwāle).
  - Ratan Singh (Berchhawāle).
  - Shankar Sahai (Karārewāle).
  - Jīt Singh (Kaisbawāle).
    - Khetar Rao.
      - Dādūra.
        - Mūrakh Dās.
        - Chakra Sen.
          - Hirde Singh.
            - Nāthan Singh.
              - Alam Shāh.
                - Hīra Singh.
                  - I KUNWAR SONE SHAH (founder of the State) (1785-1816).
                    - II PRATAP SINGH (1816-54).
                      - Kamod Singh, (died 1830 A.D.)
                      - III JAGAT RAJ adopted (1854-67).
                        - IV VISHVANATH SINGH (1867-
                    - Pirthī Singh (Rājgarh).
                      - Gopāl Singh.
                      - Prān Singh.
                      - Kunjal Shāh.
                      - Bhagwant Singh.
                    - Hindūpat (Aktohān).
                    - Bakht Singh (Sahania).
                      - Jīt Singh.
                        - Balwant Singh.
                          - Kishor Singh.
                            - Harbans Rai, *alias* Lallu Rājā.
                            - Jawāhar Singh.
                          - Kaisrī Singh.
                            - Mahārāj Singh.
                            - Jai Singh.
                          - Debī Singh.
                          - Mohan Singh.
                        - Jagat Rāj (succeeded by adoption as No. III).
                        - Sattarjīt.
                        - Umrao Singh.
                          - Bijai Singh.
                          - Bahādur Singh.
                        - Mādho Singh.
                          - Mahūm Singh *alias* Jangī Rājā.
                          - Jujhār Singh.
                        - Pahār Singh.
                          - Raghubīr Singh.
                      - Sujān Singh.
                      - Harrai Singh.
                    - Hīra Singh (Illegitimate).
                  - Amān Singh.
                - Arjun Singh.
              - Harrai Singh.
          - Hāte Singh.
    - Saihar Singh.
  - Chandra Hans (Mayāpurwāle).

CHAPTER I.

DESCRIPTIVE.

Section I.—Physical Aspects.

Situation and Area.

Chhatarpur is one of the principal *sanad* States in the Bundelkhand Political Charge of the Central India Agency. It has an area of 1,118 square miles, lying between latitude 24° 20′ and 25° 15′ N., and longitude 79° 25′ and 80° 15′ E.

Origin of Name.

The State takes its name from the chief town which was founded by Mahārājā Chhatarsāl of Pannā in 1707.

Boundaries.

The territory is bounded on the north by the Hamīrpur District of the United Provinces and part of the Charkhārī State; on the east by the Ken river which separates it from the States of Ajaigarh and Pannā; on the west by portions of the Bijāwar and Charkhārī States, and on the south by the Bijāwar and Pannā States and the British District of Damoh in the Central Provinces.

NATURAL DIVISIONS AND SCENERY.

The whole State is situated in the lowlying natural division of Central India, and consists of a level plain with a mean elevation of 600 feet above the sea, well covered with trees and watered by numerous tanks. In the Deora *pargana*, however, the country is much cut up by hills covered with forest.

HILLS.

The hills which all belong to the Vindhyan system, and form part of the Pannā range, attain an average elevation of 1,600 feet above the sea.

RIVERS.

The most important river in the State is the Ken which flows along the eastern border for a distance of over 50 miles. It is crossed by ferries at Sakra and Gangao in the Deora *pargana* and at Lalar, Shāhghāt and Rājāpur in the Rājnagar *pargana*, and at Ghaidi Patauri in Deora *pargana*. Near Nārāyanpura in Rājnagar *pargana* there are falls and rapids. The fall near Nārāyanpura, known by the name of Raneh, is 75 feet high. During the rains when the river is in full flood, the river rises considerably, the roaring of its waters being audible to a distance of several miles.

The usual tradition as to the name of the river is as follows:— An Ahīr's daughter entertained a passion for a Kurmī boy, and her father suspected them of criminality. The old Ahīr had a field at a point where a stream issued from a hill. He had often built a dam here, but the violence of the currents had as often swept it away. At length he sought aid from a Brāhman

who advised him to offer a human sacrifice. The old Ahīr hastened to follow the holy man's advice, and killing the Kurmī boy, buried his body below the dam. The love-sick girl, hearing the terrible news, ran to the spot, protested her innocence before heaven and asked that she might see her boy-lover. At that moment the stream burst the embankment, disclosed the boy, and swept away the dead-lover and living maiden in its foaming waters. The Ahīr was an inhabitant of Shāhnagar in the Pannā State and to the present day when a boat is first launched on the river the boatmen, to avert the evil consequences, throw glass bangles and *mahāwar* (the red animal dye extracted from lac insects) into the stream, these articles being used by a maiden at the time of her marriage.

The other rivers of local importance, though of no great size, are the Urmal, Kel, Katni, Khurār, Semri, Bainskar, Burena and Barano. All except the Bainskar and the Barano are tributaries of the Ken, and flow towards the east.

These rivers contain water only throughout some five or six months of the year, though pools remain all the year round.

Lakes. The most noteworthy tanks in the State are Jagat Sāgar at Mau, Jhinnā-tāl in Laurī *pargana* and Imlia-ka-talāb in Rājnagar *pargana*. Besides these, there are numerous small tanks throughout the State but they generally dry up before the year is out. In the town of Chhatarpur itself there are no less than six tanks, the largest being called the Pratāp Sāgar.

GEOLOGY.[1] The greater part of the State, including the capital, is situated upon the Bundelkhand Gneiss outcrop. In the southern part of the territory, the river Ken and its tributaries have cut deep gorges through the massive Vindhyan sandstones. Two of the great lines of escarpment that form the northern edge of the shallow Vindhyan syncline are partly included in the State: a portion of the first range or Bindāchal consisting of Kaimur sandstone, and of the second or Pannā which belongs to the Rewah division. Each of these scarps leads to a plateau with a gentle slope southwards, coinciding with the dip of the stratification. The foot of each scarp consists of shales which in the case of the first range belong to the Lower Vindhyan series, and in the second consist of the Rewah shales. The Rewah group in Chhatarpur is in direct continuation of the diamond-bearing tract in Pannā, but there is no record of its having been searched for gems. Between the Kaimur scarp of the Bindāchal range and the rolling country of Bundelkhand Gneiss, there intervenes a hilly tract occupied by Lower

1. By Mr. E. Vredenburg, *Geological Survey of India.*

Vindhyan strata, the Bijāwar series sometimes outcropping from beneath their base.

The Upper Vindhyan sandstones yield superb building stones. The famous temples at Khajrāho are largely constructed of Kaimur sandstone.

BOTANY.[1] Waste tracts have the usual brushwood vegetation characteristic of Central India; the trees include *Bombax malabaricum*, *Butea frondosa*, several species of *Acacia*, *Anogeissus* and *Terminalia*, *Buchanania latifolia*, *Diospyros tomentosa*, *Bassia latifolia*, *Boswellia serrata* and other similar species; the shrub belonging largely to the genera *Grewia*, *Phyllanthus*, *Woodfordia*, *Capparis*, *Casearia*, *Carissa*. In cultivated tracts occur individual examples as of mangoes, tamarinds, *pīpals* and similar useful or semi-sacred trees.

FAUNA. The wild animals, birds and fishes met with are similar to those found elsewhere. Among the larger species of animal, leopards, bears and deer are common, but the jungles are nowhere such as to afford good cover for big game.

Climate (Table I). The climate is comparatively speaking temperate, though the maximum and minimum cover a wider range than in western Central India, a hot wind being common in summer. The average temperature of the three seasons as observed in Chhatarpur town are given below :—

Season.	Maximum.	Minimum.
Hot ...	110°	90°
Rainy ...	90°	75°
Cold ...	70°	50°

Rainfall (Table II). The average annual rainfall of the lowlying division of the State as calculated from the Chhatarpur town records of the last 18 years is 46 inches, and the rainfall of Deora in the hilly tract is 42 inches. The highest figure recorded was 68 inches in 1894 and the lowest 27 inches in 1905.

Section II.—History.

(Genealogical Tree.)

The early history of this tract belongs to the history of the Orchhā and Pannā States.[2]

1. By Lieutenant-Colonel D. Prain, I. M. S., *Botanical Survey of India.*
2. See Gazetteers of these States.

Sone Shāh (1785-1816).

The State of Chhatarpur was founded in the latter part of the 18th century by Kunwar Sone Shāh Ponwār or Parmār, a retainer of Mahārājā Hindūpat of Pannā, out of territories belonging to that State. On Hindūpat's death in 1776, his son Sarnat Singh was forced to leave the State and retired to his *jāgīr* of Rājnagar, near Chhatarpur. He died leaving a minor son, Hīra Singh, whose guardian was Kunwar Sone Shāh Ponwār, an officer of the State army. Taking advantage of the youth of his master, Sone Shāh seized the *jāgīr* about 1785, to which he added much territory during the disturbed period of the Marāthā invasion.

From two *sanads*, one granted by Sarnat Singh in Samvat 1839 (A. D. 1782), and the other by Sone Shāh in Samvat 1843 (A. D. 1786), it is certain the State must have been seized between these dates.

In 1800 Sone Shāh joined Dīwān Pūran Mal, the son of Rājā Bije Bikramājīt of Charkhārī, in an attempt to oppose the advance of Nawāb Alī Bahādur of Bānda. He was defeated, however, near Maudha and together with the other Bundelkhand chiefs became tributary to the Nawāb. On the establishment of the British supremacy Kunwar Sone Shāh's power was such as to make it expedient to purchase his submission by guaranteeing him in his possessions. He was, therefore, granted a *sanad* in 1806[1] by which certain lands, he then held, were secured to him, while others including the town of Chhatarpur were reserved to the British Government. In 1808, however, these lands were also made over to him. Sone Shāh in 1812, divided his possessions among his five sons, of whom four—Pratāp Singh, Pirthī Singh, Hindūpat and Bakht Singh—were legitimate and one Hīra Singh illegitimate.

Later on, at the instigation of the younger sons, a re-distribution was made by which the share of Pratāp Singh, the eldest son, was considerably reduced, while the younger sons were made independent of the Chief's authority.

The British Government disapproved of this second partition as unjust to Pratāp Singh and as opposed to its policy of maintaining the integrity of the Bundelkhand States, and it was ruled that on the death of his brothers, their *jāgīrs* should revert to the State.

Kunwar Sone Shāh died on May 4th 1816 (*Vaishākh Badī* 5th 1873 *V.S.*) at the age of 75, and was cremated in Chhatarpur. Sone Shāh during his life built a temple at Ajodhia and a *kunj* at Bindrāban now called Tatti. These buildings are still kept up by the State. At Chitrakūt he built a temple to Rāmchandra, and the Dhanush-dhārī temple at Rājnagar.

1. See Appendix A.

Pratāp Singh (1816-54).

Pratāp Singh succeeded his father at 32 years of age, his succession being recognised by the grant of *sanads* on 15th July 1816, and January 11th, 1817.[1] He was given 182 villages with an estimated income of 6·6 lakhs, his brothers holding 178 villages with an income of Rs. 87,600. These shares were subsequently re-adjusted by mutual agreement, the frontier portion of Deora and later on Rājgarh being exchanged for other territory with Bakht Singh.

Bakht Singh, however, who had been unable to manage his *jāgīr*, ultimately made it over to Pratāp Singh, receiving in lieu a cash allowance of Rs. 2,250 a month. Included in his holding was a *muāfi* (or free grant) of three villages belonging to the Dikshit family of Bilehri, held under *sanads* given by Rājā Hindūpat. The *muāfi* is still held by the family as a guaranteed holding subordinate to the Chhatarpur Darbār, to whom the *muāfidār* is obliged to refer in all matters of internal administration.

Hindūpat died in 1818 and his lands reverted to Pratāp Singh, except eight villages in the Aktohān district including Aktohān itself, which the Government of India held to belong to the Pannā State. Pirthī Singh died in 1830 leaving four sons. The *jāgīr* reverted to the State in accordance with the *sanad*. The four sons, however, objected and a quarrel arose resulting in a collision between the retainers of the two factions in which several lives were lost. Finally, Government interfered and compelled the sons to live outside Chhatarpur, a suitable allowance being made to them. Bakht Singh died at Chitrakūt in 1849 leaving three sons. Himmat Singh also died about this time and his *jāgīr* was absorbed. In 1827 Pratāp Singh was granted the title of Rājā Bahādur which was formally conferred on him at Bānda on January 18th by Colonel Baillie, Agent to the Governor-General in Bundelkhand.

Pratāp Singh was a good administrator and left the State in an excellent financial position. He built many temples both within and without the State. In 1832 Rājā Kishor Singh of Pannā, with the assent of the British Government, entrusted the administration of his State to Pratāp Singh for four years. Before the termination of this period, however, Kishor Singh was deposed for misconduct. In 1843, the British Cantonment at Kaitha[2] in the Hamīrpur District was abandoned for Nowgong. Land for new Cantonment was rented from Pratāp Singh for annual payment of Rs. 19,000. Pratāp Singh married four wives

1. See Appendix A.

2. A description of Kaitha when occupied (1829) and six months after its evacuation is given by Capt. Mundy (*A Tour in India*, II, 121) and Major Davidson (*Travels in Upper India*, I, 211), respectively.

but his only son died at 28 years of age in 1830 without leaving any issue. In 1852, Pratāp Singh wished to adopt Jagat Rāj, the son of his brother Bakht Singh, to the exclusion of Kunjal Shāh, the son of Pirthī Singh, who was considered to have forfeited his claims by the opposition offered to the absorption of the *jāgīr* on his father's death. The adoption was referred for the opinion of the principal Bundelā Chiefs, who considered it legal and good. The Court of Directors, however, objected to this mode of reference and before a decision was reached, Pratāp Singh died on 19th May 1854 at 70 years of age, while staying at Bāra near Cawnpore, while on a pilgrimage to the Ganges.

His cenotaph stands at Khajrāho where he established the big fair held there yearly in March.

Jagat Rāj (1854-67).

The Court of Directors finally ruled that Kunjal Shāh had no claims, the *sanad* of 1806 being only a life grant; while that of 1817 limited succession to lineal heirs male of Pratāp Singh, and that the adoption of Jagat Rāj would not, therefore, hold good.

In consideration, however, of the fidelity of the family and the good government of the late Chief, the Directors consented, as an act of grace and favour, to grant the State to Jagat Rāj under a new *sanad*, the succession being limited to him and his male descendants.

Jagat Rāj being only 8 years old, the Regency was entrusted to Pratāp Singh's widow (second wife). She was renowned for her liberality and many songs have been composed in her honour. The Rānī was at the head of the administration in 1857 and gave asylum and assistance to refugees from Nowgong. She, however, maintained peace in her territories by countenancing Dīwān Deshpat, a notorious rebel leader, on whose head a price had been fixed, and even gave him asylum in Chhatarpur. For this conduct and mal-administration, she was removed from the Regency in 1863, a British Officer, Lieutenant-Colonel E. Thompson, being put in charge of the State. Dīwān Deshpat was attacked and killed by some Brāhmans of Donī village (25° 7′ N., 79° 44′ E.) and Thākur Vikramājīt. The Brāhmans were granted Mahtol village as a reward and Thākur the *jāgīr* of Lakherī in Rājnagar *pargana*. Many reforms were introduced at this period and numerous improvements effected including the construction of roads, opening of schools, and other public buildings. In February 1867, Jagat Rāj was granted powers of administration but died on the 3rd November leaving an infant son, Vishvanāth Singh, 14 months old, who was recognised as his successor.

Vishvanāth Singh, the present Chief, was born on 19th August 1866. At the time of his succession Dīwān Tāntia Sāhib Gore was minister. His father Diwān Rao Prabhākar Rao Gore (*alias* Dīwān Anna Sāhib), minister of Charkhārī, however, died, and Tāntia Sāhib resigned his appointment in order to succeed his father. The Dowager Rānī requested to be appointed Regent during the minority of her son, but the request was refused, and Rai Parmeshrī Dās, the Superintendent of Jignī, was put in charge. He was succeeded by Chaube Dhanpat Rai whose services were lent to the State by the Government of North-Western Provinces (now United Provinces).

Vishvanāth Singh (1867-

In October 1867, Raghunāth Singh, a notorious Bundelā Thākur and the nephew of Dīwān Deshpat, rebelled, and commenced raiding in the State, being joined by other persons of the Hamīrpur District. On June 14th, 1868, only a week after Chaube Dhanpat Rai's arrival in the state, he killed Kunjilāl, *tahsīldār* of Mau *pargana*, and three other persons, who were pursuing him and his followers in the jungles near Donī. On 23rd October 1868, on the information of one Buddhū Naddāf (carder), he was arrested. Raghunāth Singh together with his accomplice Sāligrām Brāhman was transported for life and the members of the Thākur's family were removed to Lahore and kept under surveillance. A somewhat severe famine occurred in this year which affected the finances considerably.

Many improvements were set on foot by Chaube Dhanpat Rai. *Bāndhs* were constructed and 34 wells were sunk, 6 or 7 tanks were repaired and a canal from the Jagat Sāgar lake was constructed for irrigation purposes.

In the year 1874, some land belonging to the village of Pipri, adjoining the Nowgong Cantonment was acquired by Government for the purpose of providing a suitable residence for the Political Agent in Bundelkhand and his staff, and for the erection of the Rājkumār College for the sons of Bundelkhand chiefs. Compensation was given for the land. Chaube Dhanpat Rai died at Chhatarpur on 12th May 1876 having managed the State for over seven years.

After Chaube Dhanpat Rai's death the management of the State was, as an experimental measure, entrusted for two years to the Dowager Rānī, at her special request, but not proving a success was abandoned in 1878. In 1877 the Rānī together with the minor Chief attended the Imperial Assemblage at Delhi. To defray the heavy cost large loans were taken and even the payment of all salaries stopped, while great difficulties were experienced in meeting ordinary expenses.

The attention of the Government being drawn to this condition of affairs, Munshī Chandi Prasād, Mīr Munshī of the Bundelkhand Agency, was appointed Superintendent.

Munshī Chandi Prasād, on taking over charge in 1878, found the State bankrupt, the treasury empty and the salaries of State servants many months in arrears. He rapidly paid off debts to the amount of Rs. 16,000, while Rs. 19,000 were paid to the State *patwārīs*, this amount being due on account of *dāmi* (*patwārī* cess) which had not been paid for many years. Great improvements were made in all directions. Jail industries, the manufacture of *daris*, carpets, paper, etc., were introduced, the schools and dispensaries established during the time of Colonel Thompson and Dīwān Tāntia Sāhib, were put on a systematic basis, two girls' schools were also started in the town of Chhatarpur in 1885, and the first batch of students was sent up for the University Entrance and Central India Schools examinations. A Survey and Settlement Department was also established. The financial condition of the State improved rapidly and in 1883 savings amounting to two lakhs of rupees had been invested in Government paper.

A treasure of Rājā Pratāp Singh's day was said to be hoarded in a room at Rājnagar. A search was instituted and in 1884 it was discovered and found to amount to Rs. 7,48,255 in State coins and 5,000 gold *muhars*. Of this sum, 3 lakhs (British coin) were invested in Government paper.

The young Rājā married a daughter of the Mahārājā of Orchhā in February 1884.

Many public works have been carried out; a large hospital built, a *sarai* erected on the Bānda-Saugor road, now known as the *Naya-sarai*, stables, a distillery, barracks for the troops and other buildings.

Munshī Chandi Prasād who did not get on with the young Chief resigned in March 1886 after managing the State for nearly eight years, and Chaube Parmānand, B. A., then Head Clerk in the Bundelkhand Agency, was temporarily entrusted with the superintendency. Many important changes were effected. Mr. J. E. Dallas was appointed State Engineer and numerous public buildings were erected including the law courts, Darbār Hall and Jail. A European graduate (Mr. T. Morrison, afterwards Principal of the M. A. O. College at Aligarh) was appointed tutor to the Rājā, while an experienced accountant from Charkhārī State was put in charge of the accounts department.

In June 1886, the services of Munshī Chaturbhuj Sahai, Deputy Collector, were lent to the State for two years, and he

was appointed *dīwān*. The use of British Laws and Codes was introduced into the State courts, and a thorough re-organization of the police, judicial and revenue, the Darbār and accounts departments was carried out.

The *dīwān* also encouraged education by founding scholarships and increasing the teaching staff.

Vishvanāth Singh was invested with full powers of administration in August 1887, a special *darbār* being held by Lieutenant-Colonel F. A. Wilson, the Political Agent in Bundelkhand.

On 17th August 1888, Munshī Chaturbhuj Sahai, the *dīwān*, died suddenly of heart disease, and as a temporary measure, the duties of his post were carried on by a Council of four members consisting of Lalla Mādho Singh, Maulvi Jamait Alī, Lāla Gurbaksh Rai, B.A., the Head Master, and Bābu Jagannāth Prasād, the Head Accountant, with the Rājā as President. The Council remained in power for a year only and in 1889 Munshī Bansīdhar, B. A., was appointed *dīwān*.

About a year before this dacoity had become rife throughout Bundelkhand, while five gangs practically confined their operations to the State. These gangs were led by Drug Singh and Jagat Rāj, Bikramājīt and Pratāp Singh, Raghunāth Singh and Mahārāj Singh. For five years a regular reign of terror existed. Drug Singh, the most notorious of all, was finally arrested in the Alīpura Jāgīr, tried and hanged at Nowgong in 1893. The others were caught and sentenced either to transportation for life or to long periods of imprisonment.

In January 1894, the Government of India invested the Rājā with special powers to try serious criminal cases.

In 1896-97 a severe famine occurred in Bundelkhand. The Chief and Munshī Bansīdhar, his *dīwān*, made every effort to save life and give relief. The Chief in recognition of his good management on this occasion was granted, in 1897, the title of Mahārājā as a personal distinction and Munshī Bansīdhar the title of Rai Bahādur.

Munshī Bansīdhar, who had served the State as *dīwān* for 11 years, died in January 1900, and Lāla Gurbaksh Rai succeeded. Chaube Buddhi Prakāsh, a *tahsīldār* in the Benāres District, and a son of Chaube Dhanpat Rai, a former Superintendent, succeeded Lāla Gurbaksh Rai in 1903, and is the present *dīwān* of the State.

The Chief ordinarily bears the titles of His Highness and Rājā and enjoys a salute of 11 guns. The present Chief has the personal title of Mahārājā. Titles.

Relations and Sardārs.

The nearest relations of the Chief now living are his uncles Dīwān Sattarjīt, Lalla Umrao Singh and Lalla Pahār Singh. His cousins Lalla Kishor Singh, Lalla Keshrī Singh, Lalla Debī Singh and Lalla Mohan Singh, sons of Balwant Singh, a deceased uncle, and Lalla Bijai Singh, son of Umrao Singh, Lalla Mahum Singh and Jujhār Singh, sons of Mādho Singh, a deceased uncle, and Lalla Raghubīr Singh, a son of Pahār Singh. All hold *jāgīrs* in the State.

Other important persons holding *jāgīrs* are Lalla Pahār Singh, *jāgīrdār* of Sindurkhi, Rain Naunhi Dulaia, *jāgīrdār* of Basari, Dīwān Kīrat Singh, *jāgīrdār* of Bamari, Dīwān Amān Singh, *jāgīrdār* of Imlia, Dīwān Abīr Singh, *jāgīrdār* of Bikrampur, Rao Bankat Rao, *jāgīrdār* of Mankari, Dīwān Umrao Singh, *jāgīrdār* of Lālpur, Dīwān Raghunāth Singh, *jāgīrdār* of Taltam, Dīwān Amān Singh, *jāgīrdār* of Barrolī, Dīwān Bhān Singh, *jāgīrdār* of Pahāra, and Dikshit Mādho Rām, *muāfidār* of Bilehri.

Archæology.

There are numerous archæological remains to be met with in the State, the most important collection of buildings being at Khajrāho where one of the finest groups of temples in Northern India is to be seen. At the old town of Mau, 10 miles west of Chhatarpur, once the seat of the Parihār Rājputs, many old buildings still stand. These, however, with the exception of a few Chandel remains including an undated inscription assigned to A. D. 1150 are all in 18th century style and of little archæological or architectural merit, having been erected in the time of Mahārājā Chhatarsāl. Several fine tanks in the State are attributed to the Chandella kings, of which the Jagat Sāgar at Mau, the Imlia-ka-talāo at Rājnagar and Jhinnā-tāl at Laurī are the largest.

At Manyāgarh, on the west bank of the Ken river close to Rājgarh, which is 20 miles south-east of Chhatarpur town, stand the remains of an old fort which was originally one of the Ath Kot or eight Chandella strongholds for which Bundelkhand was famous. The ruins are now buried in jungle. It was probably called after Manya Devī, who, according to the bard Chand, was a tutelary deity of the Chandellas.

At Rājgarh is the tomb of Colonel Leslie who was in command of the troops sent from Bengal to the assistance of Raghunāth Rao (Rāghoba) Peshwā in 1778. Leslie died here in October, the command passing to Colonel Goddard, who successfully conducted the troops to Poona.

Section III.—Population.

(TABLES III TO VI.)

Three enumerations have taken place giving (1881) 164,369; (1891) 174,148; (1901) 156,139. Eunmerations.

There was a fall of 18,009 or 10 per cent. in the last decade. Density for the whole State amounts to 140 persons per square mile. Variation and Density.

The State contains one town Chhatarpur with a population of 10,029 and 421 villages; of the latter, 338 have a population of under 500; 57 of between 500 and 1,000; and 26 of between 1,000 and 5,000. Towns and Villages.

Of the whole population, 109,442 or 70 per cent. were born in the State. Of the rest 22,618 were born within the Bundelkhand Agency and 21,879 in the United Provinces. Migration.

These have only been lately collected. The returns for 1903-04 shew 3,888 births and 2,969 deaths or 24 and 19 per mille of population. In 1904-05 the births stood at 3,464 and deaths at 1,856 or 22 and 11 per mille. The returns are not of much value. Vital Statistics (Tables V and VI).

In 1901 there were 80,670 males and 75,469 females, or 935 females to 1,000 males, for the whole State, while in the urban area the ratio stood at 1,164 to 1,000 and in the rural area at 975 to 1,000. The ratio of wives to husbands was 970 to 1,000. Sex and Civil condition.

Classified by religions there were 148,343 or 95 per cent. Hindus, 766 Jains, 5,379 or 3 per cent. Musalmāns, and 1,651 Animists. Religions.

The prevailing form of speech is Bundelkhandī spoken by 102,698 or 66 per cent., Banāphari used by 22,854 and Hindī by 21,207 coming next in importance. Of the whole population 3 per cent. males and 0·1 per cent. females were literate. In Chhatarpur town 11 per cent. males and 0·6 per cent. females could read and write. Language and Literacy.

The principal castes were Brāhmans 14,241, Chamārs 13,304, Kāchhīs 12,572, Ahīrs 9,728, Rājputs 9,310 and Baniās 6,528. Castes.

Of the population, 34,207 or 21 per cent. are directly supported by agriculture, and 19,800 by general labour; 7,100 by carpentry; 3,560 by weaving; 4,000 by shoe-making; 3,000 by keeping cattle; and 2,500 by bamboo work and basket-making. Other occupations such as the army, domestic service, shop-keeping, tailory, etc., were followed by 1,000 to 2,000 persons. Occupations.

SOCIAL CHARACTERISTICS. Dress.

The customs of the people are the same as elsewhere; the men wear *dhotī*, *angarkha*, *kurta* and *sāfa*, while the females generally use a *dhotī* which covers their entire body.

Food.

The food of the poorer classes consists of *kutkī* (*Panicum miliare*), *sāmān* (*P. frumentaceum*), *kākun* (*Setaria italica*) and the fruits of the *mahuā* (*Bassia latifolia*), *achār* (*Buchanania latifolia*). The rich eat wheat, rice, gram, pulses, *ghī* and fruits : a few only eat flesh and drink liquor.

Daily life.

The trading classes are busy all the year round, while the cultivators have two months of leisure, after the gathering of the *unhārī* (*rabi*) crops.

Houses.

Houses are generally of mud and thatched or tiled except at Chhatarpur town where several substantial *pakka* buildings appear.

Marriage.

Marriage ceremonials are the same as those observed in other parts of Bundelkhand.

Disposal of the dead.

Hindus are burnt, but Musalmāns and infants are buried.

Holidays.

The chief holidays observed are the same as elsewhere, *viz.*, *Dasahra*, *Diwāli* and *Holi*.

PUBLIC HEALTH.

Information on this head is available only for the last decade. An epidemic of cholera visited the State in the rainy seasons of 1894, 1895, 1896 and 1897. In 1895 and 1896 it was of a severe kind, 3,379 cases and 1,638 deaths occurring in the former, and 1,822, cases and 829 deaths in the latter year.

CHAPTER II.

ECONOMIC.

(TABLES VII TO XV AND XXVIII TO XXX.)

Section I.—Agriculture.

The country is mostly level or undulating, there being practically no hills except in the Deora *pargana*. General conditions.

The soil varies in different parts of the State; that of the best quality being found in the Laurī *pargana*. In the Chhatarpur and Rājnagar *parganas* the soil is less productive. In the Deora *pargana* the ground is hilly and soil stony and unproductive.

The principal classes of soil are *mār* or *mota*, a loamy black soil of close grain, very fertile and retentive of moisture; *kābar* is in many respects similar to *mār*, but is of a lighter colour, is more sandy and less productive; *parua* is a light earth of a yellow colour requiring irrigation; *rānkar* is a very poor rocky soil; it is found chiefly on hill slopes and will grow only *kodon*, *kutkī*, *jowār*, *urad*, and *tilī*. It becomes exhausted after two or three seasons of continuous cultivation and requires rest. Classes of soil.

The relative proportion in which the above kinds of soil occur in the State is as follows :—

Mār	... 8·97
Kābar	... 3·71
Parua	... 20·25
Rānkar	... 67·07
	100·00

The less fertile *parua* and *rānkar* soils are sown first as they do not retain moisture for any length of time. *Mār* and *kābar* being retentive of moisture are suitable for *rabi* crops such as wheat, gram, barley, linseed and cotton, though *kodon*, *mūng*, *jowār*, *tilī* and *arhar* are also sown in them.

Two seasons are recognized : the *kharīf* or *siālu* season, lasting from May to November in which the cheaper classes of grain, *kodon*, *jowār*, maize, etc., and cotton are sown and the *rabi* or *unhālu*, lasting from November to March in which wheat, barley and gram are cultivated. Seasons.

The cultivated area amounts, on an average, to 150,700 acres or about 21 per cent. of the whole. In 1901-02, it was 171,679 acres; in 1902-03, 150,718 ; 1903-04, 149,484 ; 1904-05, 149,729. Cultivated Area and Variations (Table IX)

Agricultural practice.

Operations commence generally on *Baisākh Sudī* 3rd or *Akhā-tīj*, except in the Deora *pargana*, where the inhabitants belong mostly to the wild tribes, and preparations for ploughing begin when the first rain falls. *Jeth Badī amāwas* called the *bara barsāt* is always observed as a festival, all then cook the best food they have, eat it themselves and give some to the ploughmen. No other ceremonies are carried out.

The charge for ploughing a *bīgha* for the *kharīf* crops amounts to from Re. 1 to Re. 1/8 and for *rabi* crops from Re. 1/8 to Rs. 2/8.

Sowing.

The field is first roughly ploughed to clear it of weeds, etc. As soon as rain commences it is ploughed up twice or thrice so as to thoroughly admit the rain. The seed is then sown in the furrows (*haraia.*)

For the *rabi* sowings a field is ploughed constantly until it has absorbed all the moisture possible when it is sown after a final ploughing. *Sāmān, basara, kākun, urad, tilī, kutkī, san, jowār* and *dhān* are scattered broadcast by hand. *Barley, pissī, masūr* and *sarson* are sown by hand by a man following the plough. Gram, *alsī* and wheat are sown through a *nālī*, a hollow tube fixed to the plough through which the seed is dropped into the furrows by a man following behind it.

A field in which *tilī* and *kutkī* are to be sown is ploughed twice before it is divided into furrows and sown. A field in which *rabi* crops are to be sown is ploughed twice in the months of *Sāwan* and *Bhādon*, the land then becomes *sahia* as it is called. It is then ploughed twice again in the months of *Kunwār* and *Kārtik* before being sown. As a general rule cotton, *sāmān* and *basara* are sown in the month of *Jeth* before the setting in of the rains. On the commencement of the rains in the *Ardra nakshatra*,[1] *kodon, kākun* and *mūng* and in the *Punarvasu nakshatra, dhān* and *urad*; in the *Pushya nakshatra* the fields are tilled and prepared for the sowing of the *rabi* crops and in the *Aslesha* and *Magha nakshatras, tilī, kutkī*, etc., are sown. The sowing of the *rabi* crops commences in the month of *Kunwār* (September-October), gram being sown in the *Chitra nakshatra*, wheat in the *Swāti*, barley, *pissī* and *latra* in *Vaisākh; zīra* and other spices are sown in the month of *Māgh* sugarcane in *Phāgun;* betel in *Chait* and *chīna* in *Baisākh*. No feast is held at sowing time. But during the prevalence of the *Ardra nakshatra*, when the *kharīf* sowings commence cultivators boil a mixture of gram and wheat called *kuhrī*, and eat it with *gur* (molasses) also distributing some to friends and offering a little in the name of the gods on the roofs of their houses.

1. One of the 27 asterisms in the moon's path by which all agricultural operations are regulated.

The village priest or astrologer is consulted with regard to an auspicious day for the commencement of the sowing. When the seed is first taken to the field, a little is put into two very small pots made of cow dung and placed at each corner of the main entrance to the house. Except this, no other religious ceremony is performed.

Weeding.

Ordinarily, *kodon*, *dhān*, *urad*, etc., are weeded twice; cotton three times and *sāmān*, *basara*, *kutkī*, *kākun* and *tilī* only once; in a field of *jowār* the plough is passed down the standing grain two or three times, so as to loosen the soil at the roots. These processes are not necessary in the case of *rabi* crops.

Reaping.

The reaping of almost all crops is done by means of a sickle *(hansia)*. When cut the grain formed into sheaves which are taken to the threshing floor (*khaliān*) where the threshing is carried out.

The reaping of the *kharīf* crops ordinarily commences in the second half of the month of *Bhādon* and continues till the end of *Aghan*. *Sāmān*, *basara*, *kākun* and *kutkī* are reaped by the end of the month *Kunwār; urad*, *tilī*, *kodon*, *mūng* and *dhān* by the end of *Kārtik* and *jowār* by the end of *Aghan*. The *rabi* crops are reaped between the months of *Phāgun* and *Chait*.

Threshing.

Sāmān, *basara*, *kodon*, *jowār*, *dhān*, *urad* and *mūng* are trodden out by means of bullocks. *Tilī* is threshed with a flail *(mogrī)* and *kākun* is trodden out by men. The *rabi* crops are all trodden out by cattle. The average cost per *bīgha* for reaping a field amounts in the case of *kharīf* crops to 1/9th of the value of the crops and for the *rabi* crops to 1/20th.

Double cropping.

Most irrigated land is double cropped, about 28,200 acres being ordinarily sown at the *kharīf* with maize and at the *rabi* with wheat, gram or barley.

Mixed sowings.

The commonest forms of mixed sowings are :—*Arhar* with *mūng*, *kodon* with *tilī*, *urad* with *tilī*, and *jowār* with *arhar*.

Rotation.

Rotation is not very systematic. A field of *rānkar* soil is sown continuously for three or five years, the crops being rotated as follows :—*Tilī* with *kodon*, *kodon* with *jowār* or *kutkī*, *jowār* or *kutkī* with *urad*, and sometimes with cotton; then the soil is given a rest for from three to five years after which the same process is repeated. In fields consisting of *parua*, *mār* or *kābar* soil crops are similarly rotated. Rotation takes place with *rabi* crops, wheat, gram and linseed being alternately sown.

Manure.

Manuring is chiefly confined to *rabi* crops, the manure consisting of village sweepings and cow dung. Human excretion

is not used as manure. From 50 head of cattle about 300 maunds of manure is obtainable in four months.

Irrigated crops.

Irrigation is chiefly confined to *rabi* crops and garden produce and is carried on by means of the *tarsa* or bucket lift or *rahat (rahant)* or Persian wheel from wells and by channel irrigation from tanks.

Diseases and pests.

Locusts occasionally do damage, and after a year of deficient rainfall rats are always most destructive, owing to the young broods escaping drowning. Red blight or *gerua* appears at times.

Agricultural implements.

The chief implements used are the *hal* or plough, *bakkhar* or weeding plough, *pata* or log for smoothing ploughed land, *katania, hansia* or sickle, *khurpi* or hoe, *phāori*, an iron spade, *pacha*, a wooden spade, *kholia, chari, lakuri*, and *tirai*.

Cropped area.

The normal area sown is about 178,900 acres, of which 130,300 acres are sown at the *kharīf* and 48,600 acres at the *rabi*, about 28,200 being double cropped.

Crops at each harvest.

The most important *kharīf* crops are *kodon* (42,300 acres), *tilī* (24,200), *sāmān* and *basara* (21,700), *jowār* (17,500) and *dhān* or rice (4,100) ; at the *rabi* barley (30,100 acres), gram (7,300) and wheat (6,700) are the most important.

The principal crops are at the *kharīf* or autumn season *kodon (Paspalum stoloniferum)*, *tilī* or *tillī (Sesamum indicum)*, *sāmān (Panicum frumentaceum)*, *jowār (Sorghum vulgare)*, *kutkī (Panicum miliare)*, *urad (Phaseolus radiatus)*, *dhān* or rice (*Oryza sativa*), *kapās* or cotton (*Gossypium indicum*), *kākun* (*Setaria italica*), *mūng (Phaseolus mungo)*, *san* (*Crotolaria juncea*), *rāli* (*Panicum miliaceum*) and *makka* or maize *(Zea mays)*; and at the *rabi* or spring season *jawa* or barley *(Hordeum vulgare)*, *chana* or gram (*Cicer arietinum)*, *gehūn* (*kathia*) or wheat (*Triticum aestivum*), *pissī* or soft red wheat, *alsī* or linseed (*Linum usitatissimum*), *batra* (*Pisum sativum)*, *masūr* (*Ervum lens*), *bijhre*, *sarson (Brassica campestris)*, *arhar* (*Cajanus indicus*).

Staple food grains.

The staple food grains are *kodon*, *sāmān* and *basara* in the rains; *jowār* from November to March, wheat, gram and barley from March to June.

Subsidiary food crops.

The pulses *urad*, *mūng*, *masūr* and *arhar* are the subsidiary food crops.

Oil-seeds.

Tilī, *alsī*, *sarson* and poppy seeds are used for expressing oil.

Fibres.

Cotton and *san* or hemp are the only important fibre plants.

Garden produce.

The chief spices grown are *zīra* (cummin), *dhania* (coriander seed), *haldi* (turmeric), *mirch* (chillis); the chief fruits and

vegetables cultivated are *bihi*, *amrud* or *jām* (the guava), *singhāra* (water nut), *sharīfa* or *sītāphal* (custard apple), *nimbu* (lime), *nārangi* (orange), *kharbūza* or musk melon (*Cucumis melo*), *tarbūza* or *kalinda*, the water melon (*Citrullus cucurbita*), *ām* or mango (*Mangifera indica*), *ratālu* or yam (*Dioscorea*), *suran* or *zamīnkand* (*Arum campanulatum*), *baingan* (*Solanum melongena*), *ghuiān* or *arvi* (*Arum colocasia*), *parmar* (*Trichosanthes dioica*), *bhindī* (*Abelmoschus esculentus*), *kela* or plantain (*Musa sapientum*), *phadkuli* or *ghīa* (*Cucurbita lagenaria*), *kumhra* (gourd), *khīra* (*Cucumber*), *sem* (*Dolichos lablab*), *bathua*, a potherb (*Chenopodium album*), *khurfa*, *naurpa* or *kulpha* (*Portulaca oleracea*), *pālak* (a potherb), *methi* (*Trigonella fœnum graecum*), *mūlī* or *mūrī* (radish), *karela* (*Momordica charantie*).

A very small quantity of poppy is grown in the State for the manufacture of opium. Stimulants.

The average quantity of seed required and the yield in maunds per *bīgha*[1] for each crop is as follows :— Seed and Yield.

Crop.	Seed in Seers.	Yield in Maunds.	Crop.	Seed in Seers.	Yield in Maunds.
Kodon ...	5	4	Makka ...	1	2
Tilī ...	2	2	Barley ...	30	5
Sāmān ...	4	3¾	Gram ...	25	4
Basara ...	4	3½	Wheat (*pissī*)	25	4
Jowār ...	3	3¾	Wheat(*kathia*)	25	4½
Kutkī ...	4	2	Alsī ...	10	1¾
Urad ...	4	2	Batra ...	20	4
Dhān ...	15	3	Masūr ...	15	2½
Kākun ...	2	3¾	Bijhra ...	30	4
Kapās ...	5	2½	Sarson ...	¼	1
Mūng ...	3	2	Poppy ...	⅛	1½ Sr.

SPECIAL CROPS. Sugarcane.

Sugarcane is of two classes: (1) a small species called *barāhi* or *unkh* (*ukh*) and (2) a larger species called *ganna*, *paunda* or *sānta*.

(1) Unkh.

There are two seasons for sowing this species in the month of May, *barāhis* sown in this season are called *sahia*; and in the month of March when it is called *kusahia*. The process of sowing both *sahia* and *kusahia* is the same.

Preparation of land.—First the field is ploughed and well irrigated. After this it is ploughed again twice over and then manured. It is then ploughed again and a log (*pata*) is drawn over it to make it even. A deep wide furrow is now made on

1. One acre =2·3125 *bīghas*.

one side of the field by attaching between the body (*haris*) and the share (*kusia*) of the plough, a piece of wood pointed at the upper end and circular at the lower end.

The *barāhi* seedlings previously raised are placed in it lengthwise, care being taken that the sprouts on each joint point upwards. When the *barāhis* have been placed in position throughout the whole length of the furrow they are superficially covered with pulverised manure, and then parallel to the first furrow, a second furrow is made in the same way as the first. The earth turned out by making this second furrow serves to fill in the first and cover the *barāhis*. Furrows are thus made till the field is finished. For irrigating, the field is divided into plots with a wooden implement something like a spade in shape called a *pachia*. As soon as the shoots are about a span high, the field is again ploughed and then watered. After this the earth round the plants is loosened with a hoe from time to time and watered till the rains set in, when it is left until the time for reaping arrives.

Preparation of cuttings.—When the time for sowing *barāhis* draws near, the husbandman cuts down the seed-*barāhis* left in the old fields, pulls off the leaves taking care not to destroy the sprouts at the joints, and then puts them into a pit dug close to the field. The dimensions of this pit are about 7 feet long, 6 feet broad and 4 or 5 feet deep. The pit is filled with a solution of goat's dung in water. When the *barāhis* are well soaked with this solution, they are covered with goat's dung manure, earth and sugarcane leaves, and are kept in this state for 10 to 15 days when they are ready for planting out.

(2) Sānta or Ganna.

The method for preparing land for this species is practically the same as in the case of the smaller species. The preparation of cuttings is done in the following manner :—The husbandman cuts long pieces of sugarcane from the old field and brings them to field where they are to be planted. On the border of this field a big earthen vessel with a wide mouth is kept ready filled with a solution of goat's dung, assafœtida, orris root and water. The canes are cut into small pieces, each about a span and a half in length, and are steeped in this solution. Furrows are then made with a hoe *(khurpa)* and the pieces of cane are taken from the earthen vessel and planted in it. These pieces of cane are then covered with manure and finally with earth. When the whole field has been planted it is irrigated. As soon as the stems are about a span high, it is weeded twice, the whole field being dug up with a *khurpi*, and manure mixed with earth is applied round the lower part of the stem of each plant. Watering takes place after an interval of four or

five days. When the rains set in, watering, weeding and digging are stopped, except when the plants are not developed or any grass grows in the field, when it is finally weeded and dug up and fresh earth is applied to the stems. During the rainy season the cultivator is required to keep a careful watch over his fields and preserve the canes from being up-rooted and destroyed by pig, porcupine and other animals. Sugarcanes are cut with a sickle, their cutting usually commencing from *Kārtik Sudī* 11th known as the *Deo-uthan Ekādashī* or the date on which Vishnu rises *(uthan)* from his four months slumber.

The total area under sugarcane cultivation in the whole State is about 75 acres, of which about 12 acres are occupied by the large species called *paunda*, and about 63 acres by smaller species called *barāhi*. This cultivation is confined to the Chhatarpur and Rājnagar *parganas*.

The ordinary value of a crop and the average expenses per *bīgha* in each of the two *parganas* above are as follows:—

Parganas.		PAUNDA.				BARAHI.		
	Total average value of crops per Bīgha.		Total average expenses per Bīgha.		Total average value of crops per Bīgha.		Total average expenses per Bīgha.	
	Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.
Chhatarpur ...	75	0	58	10	40	0	26	0
Rājnagar ...	40	0	38	0	25	0	21	0

The detail of expenses per *bīgha* in each *pargana* per each species is as follows:—

DETAILS.	CHHATARPUR.				RAJNAGAR.			
	Paunda.		Barāhi.		Paunda.		Barāhi.	
	Rs.	A.	Rs.	A.	Rs.	A.	Rs.	A.
Cost of seed ...	30	0	2	0	16	0	4	0
Preparation of land ...	2	0	2	0	} 4	0	6	0
Weeding and digging	12	0	3	0				
Cost of reaping, etc.,	10	0	8	0				
Watering ...	1	8	9	0	16	0	8	0
Canal water rates ...	1	2	0	0	...		...	
Land rent ...	2	0	2	0	2	0	3	0
TOTAL ...	58	10	26	0	38	0	21	0

Poppy

The best soil for poppy cultivation is irrigated garden land. It cannot be grown in an unirrigated soil. Its cultivation commences in the middle of *Kunwār* and ends at the end of *Kārtik*. At first the ground is well prepared by repeated ploughing. Then it is divided into plots or beds by a wooden *pachia* or an iron spade, after which pulverized manure mixed with earth is spread over each plot. Then the poppy seeds mixed with pulverized dry earth in the proportion of 1 to 8 are scattered over the plots. Finally, the beds are loosened with a scraper and more seed is scattered upon them. The field is then watered. When the shoots each bear two leaves, the field is weeded, and if the plants are too close together, the superfluous plants are taken out. After this, several waterings and diggings are necessary before the plants reach maturity which they do in *Māgh* (February). The capsules are scarified in the evening and the juice is collected the next morning. This process is continued for about a fortnight, till all the available juice is collected, each capsule being scarified several times. The quality and quantity of drug mainly depends upon the skill with which the operation is performed. The cultivators then make over their whole produce to the State officials and are paid at a fixed rate according to quality. When the capsules are dried, they are plucked by the hand and the poppy seeds are threshed out with a stick.

Progress.

No new implements or appliances have been introduced and land area in cultivation is unchanged. No new varieties of seed have been tried, as the cultivators say that the seed of other localities does not suit the soil of this State.

Irrigation. General conditions.

The total irrigated area amounts to about 41,400 acres. The Rājnagar *pargana* is the most favoured with 20,500 acres of irrigated land, Chhatarpur being next with 14,700, Laurī third with 5,300 and Deora last with only 900. Irrigation is mainly confined to *rabi* crops, no irrigation being required for the *kharīf* as, even if the rain is scanty, these crops cannot be raised by means of artificial irrigation. The special crops which require irrigation are barley, *pissī*, gram, *batra*, *masūr*, *chīna* and garden produce. Betel, sugarcane and poppy also require artificial irrigation.

Sources.

The principal sources of water are wells, tanks and *bāndhs*. The usual water lifts used are the *tarsa* or bag lift and *rahat* or Persian wheel in the case of wells, and channels and the *dhikuri* and *chhāpa* with tanks.

The *dhikuri* in some places called *dhenkli* is a counterpoise lift consisting of a lever supported on a high post with a bucket suspended to one end and a counter-balancing weight of earth

or stones on the other. A man works it by raising and lowering the lever.

A *chhāpa* consists of a basket slung on two ropes. A hole is sunk on the side of a tank at the extremity of a channel; two men then sit down on opposite sides of the hole and swing the basket in and out of the water, emptying the full basket into the channel leading to the field.

Wells.

The cost of constructing a well depends on the nature of the soil. The average cost of a masonry well is about Rs. 150, and of a *kachcha* or earthen well about Rs. 45.

On an average, one well irrigates about 8 *bīghas* (3·46 acres).

The number of wells in the whole State is 10,647 and tanks 60.

The average cost of irrigating a *bīgha* (·43 acre) of land for ordinary *rabi* crops is Rs. 4 from a well and annas six from a canal. But for the land where betel leaves are grown, the average cost amounts to Rs. 180.

Water is of two classes, sweet and brakish. The latter is considered more valuable for agricultural purposes than the former.

Rates.

As the cultivators own the wells, no water rates are levied in this case. Water from the Jagat Sāgar tank, however, is supplied at the rate of annas 13 per *bīgha* watered.

Cattle.

No special local breed exists in the State though cattle from the banks of the Ken known as *keniya* are considered the best. The agricultural classes, however, keep cows and rear plough bullocks, sheep, goats and buffaloes. The average price of a pair of bullocks is Rs. 40, and of a pair of buffaloes Rs. 20.

Pasture.

Pasture is ample in normal years and no difficulties are experienced in feeding cattle.

Cattle diseases.

The prevalent cattle diseases and the measures taken to cure them are given below :—

Gurphuta (in some places called *Baida*).—Bread made of *urad* flour and oil is given and the animal is kept standing in mud, sometimes *sarson* and bark of *rusa* tree (*Streblus asper*) pounded together are given, or the animal is made to drink oil and is branded on the ribs. *Bhonra*.—Hair from a bullock's or cow's tail, and pounded tobacco mixed with hot water are administered and the animal is branded. *Patakua*.—Bark of *salaia* tree (*Boswellia serrata*) and pickled mangoes moistened in water are given, and the animal is also branded. *Sohāgpuri*.—The animal is branded on the chest, ribs and forehead with the back of an axe made red-hot, and the roots of *kirkichwān* and *ajwain*

(*Lingusticum ajowan*) are given to it. *Cow-pox.—Deul* (gram split and cleared of its husks) moistened in water is given, and the goddess (Devī) is worshipped and propitiated. *Hardua.—Haldi* (turmeric), *gur* (molasses) and the flour of gram are administered and the animal is branded. *Tilchar.—Kāli-mirch* (pepper) and *ghī* (clarified butter) are given, and the affected part is branded.

Cattle fairs (Table XXVIII). No special cattle fairs are held but animals are bought and sold at the usual fairs and markets.

Agricultural population. About 90 per cent. of the State population live on agriculture. The classes chiefly engaged are Brāhmans, Thākurs, Lodhīs, Kurmīs, Kāchhīs, Chamārs, Bhāts, Ahīrs, Gadarias, Baniās and Telīs.

Takkāvi. Advances in the form of *takkāvi* loans are made by the State to the cultivators. These are repaid in easy instalments, fixed according to the circumstances of the cultivator, and bearing interest at 6 per cent. per annum. These loans are granted for the purpose of digging wells, purchasing bullocks or agricultural implements either on mortgage of immovable property or on adequate security. The State also gives seed advances to cultivators, which are recovered at the harvest with addition of one-fourth, the original quantity as interest, a system known as *sawain* or $1\frac{1}{4}$.

Section II.—Wages and Prices.

(TABLES XIII AND XIV.)

As a general rule, day labourers, village artizans and servants are not now paid in kind, but agricultural labourers are still paid in kind at the rate of one *gattha* or bundle of grain a day. This *gattha* also called *dabia* or *purī*, contains as much grain as is equivalent to a cash wage for one day.

Material condition. The material condition of this class is not good. They generally live from hand to mouth, often being able to afford only one meal a day. Their usual dress consists of an *angarkha* or *achkan*, a *kurta* and *paijāma* (trousers) of *nainsukh*, long cloth or *malmal* (muslin), a *dhotī* of *lattha* and a *sāfa* of muslin. As bedding they have a *toshak* of *gazi* cloth, a *razāi* or *palli* and sheet. Their household furniture comprises a bed and a few metal utensils. Their meals consist of bread made of *pissī* wheat, gram or barley flour, rice, *dāl*, *ghī* and vegetables.

Cultivator. The condition of the cultivator depends entirely on the seasons, a year of famine or a succession of poor seasons means distress, often of an acute description, and results in the sale of cattle and even household utensils. In normal years he is, if

not opulent at any rate, able to live and enjoy small luxuries. He is, however, always in debt being often burdened with debts left by his father and grandfather, while inability to lay by and extravagance at marriages and other ceremonies keeps him bound to the money-lender.

Cultivators wear an *angochha* of coarse *gazi* or *lattha* cloth to cover their heads, a *dhotī* or loin cloth and a *mirzai* or short coat reaching to the waist of the same cloth often padded. As bedding they have a *doria* or *kammal* (blanket) and a *khor*, a sort of *razāi* but not padded with cotton. The household furniture comprises a bed and the necessary cooking utensils. As food, they use the cheaper grains—*sāmān*, *basara*, *kodon*, *kutkī*, *kākun*, *jowār*, etc. Gram and wheat are only eaten as luxuries. They also use buttermilk.

The day labourer lives practically from hand to mouth, and though owing to a diminished population, his services are of more value than formerly and wages higher, he cannot be said to hold a very enviable position. He wears an *angochha* of *gazi* cloth to cover the head and a *dhotī* of the same cloth. The *mirzai* or short coat, is rarely worn as he generally remains naked above the waist or wraps himself in a sheet of coarse material. As bedding he uses a piece of cloth spread over straw from *kodon* called *piār*, which has a remarkable power of emitting warmth. His food consists of *kodon*, *sāmān*, *basara*, *jowār*, *mahuā* and *ber* fruit. Day labourers.

In the districts, no very perceptible rise or decline has as yet taken place in the standard of living. In towns and large villages, the influx of people from outside and the spread of education have begun to create a desire among the middle classes to raise their standard of living specially with respect to dress and household furniture, though their scanty means do not permit them to make any great advance.

Section III.—Forests.

(TABLE IX.)

The forests of the State are not very valuable. Such as they are, however, they are divided into three classes. The first class comprises timber trees, such as *sāgon* or teak, *seja*, *tendū*, *sāj*, etc.; the second class, *mahuā*, *achār*, *khair*, *pīpal* and *jāmun* chiefly used for their fruit; and the third class, less valuable trees, such as *ber*, *makor*, *ghont*, etc.

The State forests are in charge of the State forest officer who acts directly under the orders of the Darbār, and supervises the work of the *mutsaddīs* and *banrakhs*. The *banrakhs* Control.

are forest rangers who watch the forests and report all information relative to the jungle to the forest officer.

The public are allowed to graze their cattle within their village grazing limits and to take wood for their daily use gratis. For wood required in making agricultural implements they pay at the rate of four annas per plough. The wild tribes in the Deora jungles are allowed to cut wood and sell it free of charge. Fruits of all kinds can be gathered free of duty. No part of the forest is reserved.

In times of scarcity people are allowed to cut grass and wood anywhere free of any charge. Edible roots of many sorts are dug up by the people, the principal being known as *behchāndnī, birenī, augītha, semainiān, gangelunia* and *kānd*.

Certain plants possessing medicinal properties are also gathered, the chief being *kirwāra-kī-phalī* which has a purgative effect; *mainar* which cures wounds and boils; *pīpar* or *pīpal*, the bark of the *pīpar* tree boiled in water which is given to cattle as a cure for constipation ; *bilāikand, safed muslī, saimar* and *sitāwar* are all strong tonics. *Mirchia-kand* and *norā-panji* are used as antidotes for serpant bites ; *phul-katū*, the juice from the leaves of this plant mixed with *ghī* is used to cure cataract in the eyes of cattle ; *gatāin* or *damjari* cures fever.

Rūnds. Certain areas called *rūnds* are reserved for their grass.

The reserved grass jungles cover an area of about 125 square miles.

Revenue. The average revenue from the forests and jungles is about Rs. 5,000 a year, the expenditure on establishment being about Rs. 3,000.

No attempt at afforestation has as yet been made, though occasionally *babūl, shīsham* and *sāgon* are planted in open spaces in the jungles.

Jungle Tribes. The Kondars, Sones and Gonds generally live and work in jungles. The wages given to a man are 1½ anna, to a woman one anna and to a child nine pies, for a day's work.

Trees. The trees commonly found in the State together with the uses to which they are put are given below :—

Vernacular name.	*Botanical name.*	*Uses.*
Achār ...	*Buchanania latifolia*,	Fruits eaten ; the kernel of its stone is known as *chironji*.
Aila ...	*Cæsalpinia sepiaria*...	Timber made into charcoal which forms an important constituent of country gunpowder.

Vernacular name.	*Botanical name.*	*Uses.*
Am ...	*Mangifera indica* ...	Fruits eaten; timber used as fuel; in buildings, and in making agricultural implements.
Babūl ...	*Acacia arabica* ...	Timber used in making agricultural implements and buildings; leaves used in tanning leather.
Bahera...	*Terminalia belerica*...	Fruits used in medicine and in dyeing.
Bāns ...	*Dendrocalmus strictus*, and other varieties.	Used in buildings and making baskets, mats, etc.
Baria ...	*Ficus indica* ...	Fruits eaten, tree worshipped.
Bel ...	*Aegle marmelos* ...	Sacred to Shiva to whom the leaves are offered; fruits used medicinally in cases of dysentry.
Ber ...	*Zizyphus jujuba* ...	Fruits eaten; timber used in buildings and making agricultural implements.
Bihī or Amrūd,	*Psydium guava* ...	Fruits eaten.
Bijo ...	*Pterocarpus marsupium.*	Timber very strong. Its *sār* or pith called *bijesār* by *vaids* is used in medicine. This wood does not burn easily. Indian drum frames are made of it and some agricultural implements.
Chhiula or Dhāk,	*Butea frondosa* ...	Timber used as fuel. Flowers called *tesū* are used for extracting a yellow colour.
Dhāmin,	*Grewia tiliæfolia* or *vestita.*	Timber used in making carriage shafts and *kānwars* (sticks carried on the shoulders with load at each end).
Dhawa ...	*Anogeissus latifolia*,	Timber used in buildings and for agricultural implements; leaves used in tanning leather.
Ghont ...	*Zizyphus xylopyera*,	Fruits used in tanning leather; leaves used as fodder for goats.

Vernacular name.	*Botanical name.*	*Uses.*
Gunja ...	*Brideliaˀretusa* ...	Timber used in making agricultural implements and combs and bark in making frames for sieves.
Imlī ...	*Tamarindus indica,*	Fruits eaten; timber used in buildings.
Ingua ...	*Balanites roxburghii,*	The kernel of its fruit is useful in colic.
Jāmun ...	*Eugenia jambolana...*	Fruits eaten; timber used as fuel.
Kaithi ...	*Feronia elephantum,*	Fruits eaten; timber used as fuel.
Karaunda	*Carissa spinarum* ...	Fruits eaten.
Kāri ...	*Saccopetalum tomentosum.*	Timber used in making carriage shafts and *kānwars*.
Khair ...	*Acacia catechu* ...	Its wood is cut into small pieces and boiled. The juice thus extracted is made into *khair* or *kattha*, "catechu," which is used in chewing *pān* (betel leaves). Its timber is also made into charcoal.
Kirwāra,	*Cathortocarpus fistula,*	Pods or beans used as medicine, generally in purgatives.
Kouha ...	*Terminalia arjuna* ...	Timber used in making boats.
Kusam...	*Schleichera trijuga* ...	Used in dyeing.
Mahuā...	*Bassia latifolia* ...	Timber used in buildings and agricultural implements; flowers used as food by the poor and in distilling country liquor. Its seed affords a useful oil.
Makoi ...	*Zizyphus œnoplia* ...	Only fruits eaten.
Nīm ...	*Melia azadirachta* ...	Timber used in buildings. Oil is extracted from its seeds. The tree bears many medicinal properties and is considered very useful.
Ounri ...	*Phyllanthus emblica,*	Fruits variously eaten; timber used in roofing.
Pāpro ...	*Gardenia latifolia* ...	Timber used in making combs; bark in making frames for sieves.

Vernacular name.	Botanical name.	Uses.
Pīpal or Pīpar.	*Ficus religiosa* ...	Tree worshipped; fruits eaten. Leaves form fodder for camels. Lac is cultivated on this tree.
Reonja...	*Acacia leucophlea* ...	Wood for posts, pegs; young pods eaten as vegetables.
Sāgon or Teak,	*Tectona grandis* ...	Timber used in buildings and in making chairs, tables, boxes, etc. Leaves and seeds are used as drugs.
Saimar...	*Bombax malabaricum*,	Its pods produce a silky down. It is used in padding pillows and bedding.
Sāj ...	*Terminalia tomentosa*,	Wood used in agricultural implements.
Salaia ...	*Boswellia serrata* ...	Timber used in making combs.
Sāndan,	*Ougeinia dalbergioides*,	Leaves used as cure for dysentry.
Seja ...	*Lagerstroemia parviflora.*	Timber used in buildings and agricultural implements made of it.
Shahtūt,	*Morus nigra* ...	Fruits eaten; timber used in buildings, etc.
Sharīfa or Sītāphal,	*Annona squamosa* ...	Fruits eaten.
Sihārū ...	*Boehemeria machrophylla.*	Wood used for roofing. A yellow colour is extracted from its flowers.
Sirsa ...	*Albizzia lebbek* ...	Wood used as fuel.
Tendū ...	*Diospyros tomentosa*,	Timber used in making agricultural implements and fruits eaten. Its pith gives abony.
Umar or Gūlar,	*Ficus glomerata* ...	Tree worshipped; fruits eaten; timber used as fuel.

A curious superstition exists in the Deora *pargana* regarding the *chitāwar* tree.

In the Deora *pargana* there is a hill called Deora-Deo, the top of which is said to be scattered over by thousands of iron bracelets. Tradition runs that on the peak of this hill which is very difficult to get at, there stands a solitary *chitāwar* tree. A mere touch of its timber will break any piece of iron. None can now get at it as it is guarded by devils. The iron bracelets scattered on the hill are said to be of those rash persons who attempted to take its timber and who had taken up these iron

bracelets that they might first test its virtues. Their quest, however, always failed, for the devils slew them and no man who had looked upon the tree ever returned to tell his tale.

Grasses. Many useful grasses are found in the State, the most important being *dhunian* (*Coriandrum sativum*), *mathna*, *samāi*, *kāns* (*Imperata spontanea*), *urāi* (*Andropogon muricatus*), *sonta*, *rohus*, *gunar*, *parnea*, *musel*, *murjhana*, *bandar-punchha*, *gandhli* (an *Andropogon*), *gilwa*, *garru*, *karai*, *phulna*, *lampia*, *karta*, *tilia*, *lādar*, *dūba* (*Cynodon dactylon*), *bhajrī*, *rūsa* (*Andropogon martini*, *nardus* and other varieties), and *lesa*. Of these the first three—*dhunian*, *mathna* and *samāi*—are used as food by poor classes in famine; *kāns* for thatching the roofs of houses and making ropes; *urāi* is used for thatching and its root is the *khas khas* of which *tattīs* are made during the hot weather; *sonta* is used by betel leaf growers to shade their plantations. From *rohus* and *rūsa* an oil is extracted. The rest are used as fodder for cattle.

Section IV.—Mines and Minerals.

No mines or minerals of importance exist in the State. Formerly iron was worked to some extent in the Deora *pargana*, but the industry has almost entirely past away.

Section V.—Arts and Manufactures.

No very important arts or industries are followed. The most important which are mentioned below only serve to supply local needs. Oil, *ghī*, soap, *gazi* cloth, *tāt-pattīs*, country paper, carpets, rugs, *daris*, *newār*, vessels of brass, pewter and iron, coarse cutlery and blankets are made locally. The manufacture of carpets, rugs, *daris* and *newār* are new industries and have been introduced into the State only during the last 20 or 25 years. They are mostly carried on in the State jail. Printing on various fabrics, carving in wood, inlaying and lacquer work are also to some extent practised by private individuals.

Section VI.—Commerce and Trade.

Trade is not in as prosperous and flourishing a condition as it was formerly. In early days before new roads and especially railways had carried commerce elsewhere, the trade in salt, sugar, paper, soap and *tāt-pattīs* was very extensive. But all these trades have decayed, while no new trade has taken their place. Many bankers and merchants have become bankrupt, while others finding no profitable work have gone elsewhere.

Exports. The principal exports are *tilī*, *ghī*, betel leaves, linseed, *sarson*, *zīra*, raw cotton, *mahuā* flowers and fruit, soap, *chironji* (seed of *Buchanania latifolia*), lac, *tāt-pattīs*, gum, bees-wax and honey.

The principal imports are rice, piece-goods, hardware, metals and metal goods, grain, grocery, salt, tobacco, sugar, molasses, spices, etc. Imports.

Most of the export and import trade passes to and from Cawnpore *viâ* the Harpālpur and Mahoba railway stations.

The jungle produce of the Deora *pargana* is chiefly exported to Katni-Murwāra station. Goods are also imported to a small extent from Bombay and Delhi.

The chief centres of trade in the State are Chhatarpur, Rājnagar, Laurī, Mahārājpur and Malahra. Trade Centres.

The market towns of the State are Chhatarpur, Mau, Malahra, Mahārājpur, Rājnagar, Laurī, Munderī (Munrerī), and Kishangarh. The markets at Chhatarpur and Rājnagar are held twice a week, at Chhatarpur on Wednesday and Saturday, and at Rājnagar on Tuesday and Thursday. The average attendance of sellers and buyers at the former place is about 1,000, and at the latter about 300. At other places markets are held only once a week, the average attendance of sellers and buyers being about 500 at Laurī, 300 at Munderī, 200 at Kishangarh, 400 at Mau, 1,500 at Malahra and 1,000 at Mahārājpur. Market Towns.

These weekly markets are chiefly distributing centres, but Malahra and Mahārājpur also serve the purpose of gathering centres.

The chief articles of distribution are food grains, salt, molasses, sugar, vegetables, spices, betel leaves, earthen vessels, coarse cloth and other articles of local production of every day use. The sellers are local Baniās, Telīs, Bharbhūnjas, Tamolīs, Kunjras, weavers, carders, potters, etc. They are generally traders with very small capital, who either make what they sell or else purchase articles from big firms in towns and bring them for sale to these markets. The buyers are residents of the village or town where the market is held and of neighbouring villages.

The castes and classes mainly engaged in commerce are Baniās, Agarwāl, Gahoi, Piparsanias, Asatis, Jains and Muhammadans, etc. They deal in grain, cloth, spices and *ghī*. Telīs deal in oil, Muhammadans in European stores and Tambolīs or Barais in betel leaves. Mechanism of trade.

In the three *parganas*—Chhatarpur, Rājnagar and Laurī—shop-keepers are found in almost all villages excepting the smallest. In the Deora *pargana*, they are found only in a few of the largest villages. The shop-keeper is generally of the Baniā, Shop-keepers.

Telī, Kalār or Bharbhūnja caste. He usually sells flour, pulses, molasses, salt, tobacco, gram, sugar, parched grain, etc.

He is not entirely a distributer, however, buying local produce such as *ghī*, *mahuā* flowers, *sarson*, cotton, etc., from agriculturists and exporting them to neighbouring towns and markets for sale to agents of big firms.

Ordinarily these shop-keepers do not lend money, but some make advances to Ahīrs, Gadarias and agriculturists with a view to bying *ghī*, grain, etc., from them, at rates below the bazar rate.

Pedlers. Although retail sellers do not hawk their wares from house to house, they attend different village markets and local fairs.

Trade Routes. There are no railways in the State, the principal trade routes being the roads from Chhatarpur to Satna and Harpālpur and to Mahoba and Bānda *viâ* Hamīrpur where the railway is met. Some traffic passes along the Chhatarpur-Saugor road. Goods are carried either by country carts or pack animals. Many of these carts ply simply for hire, but most agriculturists have their own carts and generally carry their own produce to the markets, and bring from other places what they think will afford a fair profit.

Consumption of imported articles. No great increase is observable in the consumption of imported articles, except in regard to piece-goods, small articles of luxury and especially kerosine oil. In former days people of the lower orders, who used to wear only country made coarse cloth, have grown accustomed to European piece-goods and the general standard has risen. Kerosine has become an essential article of daily use with all classes. Up to fifteen or twenty years ago only a limited number of people in the State used kerosine, but its importation has increased by leaps and bounds and now almost every house in the State burns it.

To buy fine cloth, the villagers generally go to Chhatarpur, Nowgong or Mahoba or to some large commercial fair such as those held at Khajrāho and Charkhārī. They can get no cloth in their own villages except coarse country cloth.

Local Firms. The chief local firms are those of Debīdās Bhaiyālāl; Bihārilāl Bheron Prasād; Barelāl Kāmta Prasād; Hakīm Dalmīr Khān; Sulle; Bhagwāndās; Maganlāl Piparsania; Benī Prasād; Mānik Baya. They are the chief collecting and distributing agencies of the State.

Capitalists. The number of big capitalists in the State is about 20; 15 having from Rs. 15,000 to Rs. 75,000, and 5 from Rs. 75,000 to 1,50,000. They belong mostly to the castes of Baniās and

Brāhmans. They are independent merchants trading with their own capital. No firms confine themselves strictly to the work of banking, but some ten firms do business mainly in lending money. The usual practice for men of capital is to act at the same time as money-lenders, bankers and merchants.

WEIGHTS AND MEASURES.

Weights used for precious stones and precious metals such as gold and silver are :—

8 *Chānwals* (rice)	= 1 *Rattī*.
6 *Rattīs*	= 1 *Anna*.
8 *Rattīs*	= 1 *Māsha*.
16 *Annas* or 12 *Māshas*	= 1 *Tola* (Britishrupee).

Avoirdupois.

These weights are also used in weighing medicines.

Weights for articles of bulk and such metals, etc., are :—

4 *Bālāshāhī Paisas* or 5 *Tolas*	= 1 *Chhatāk*.
4 *Chhatāks*	= 1 *Paua*.
4 *Pauas* or 16 *Chhatāks* or 64 *Bālāshāhī Paisas*	= 1 *Seer*.
5 *Seers*	= 1 *Panseri*.
8 *Panseris* or 40 *Seers*	= 1 *Maund*.

These weights are used in selling and buying alkali, coffee, cotton, rice, spices, molasses, sugar, etc.

Yarn, etc.

Rolls of cotton yarn, thread, etc., are sold by the following weights :—

2 *Chhatāks*	= 1 *Adhapai*.
2 *Adhapais* or 4 *Chhatāks*	= 1 *Paua*.
4 *Pauas*	= 1 *Seer*.

In this measure one seer is equal to 24 *Bālāshāhī paisas* in weight, while a seer of standard weight is equal to 64 *Bālāshāhī paisas*.

The actual weights are usually made of stone, or the *Bālāshāhī paisas* themselves are used.

Measure of Capacity.

Measures used with liquids are varied. That for wine is given below :—

2 *Pauas*	= 1 *Addhi* or half bottle.
2 *Addhis* or 2 *Half Bottles*	= 1 *Bottle*.
16 *Bottles*	= 1 *Gagari*.

Measures for oil and milk are :—

2	*Addhis*	= 1 *Chhatāk.*
2	*Chhatāks*	= 1 *Adhapai.*
2	*Adhapais*	= 1 *Paua.*
2	*Pauas*	= 1 *Adhasera.*
2	*Adhaseras* or 4 *Pauas*	= 1 *Seer.*

For oil these measures are usually made of wood, and for milk, of brass measuring one *paua*, or a brass *lota* measuring half-a-seer to one seer is used. The weight of liquid contained in these measures varies with the liquid but approximates to the standard weight. Sometimes an earthen pot measuring one *paua* is used instead of a brass vessel.

Measure for small quantities of oil and *ghī* is :—

2 *Adhi Kaias* = 1 *Kaia.*

A *kaia* is equal to one-eighth of a seer by weight and is usually made of earth. Large quantities of oil and *ghī* are bought and sold by the ordinary measures of weight (Avoirdupois).

Grain is measured by the following table :—

4	*Polīs*	= 1 *Chauri.*
4	*Chauris*	= 1 *Adha.*
2	*Adhas* or 8 *Chauris*	= 1 *Pela.*
32	*Pelas*	= 1 *Gond (Gaun).*

A *gond* is made of gunny bag and is as much as can be carried by a pack bullock. The *pela* and *chauri* are made of wood or brass. A *chauri* contains rather more than 1¼ seer weight of grain. These measures are used only in villages ; in towns the usual measures by weight are preferred.

Measures of length.

The English standards are generally used in this case, excep the *kos* which is equal to 3 miles.

Cloth, however, is measured as below :—

3	*Anguls*	= 1 *Girah.*
4	*Girahs*	= 1 *Bālisht* or span.
2	*Bālishts*	= 1 *Hāth* or cubit.
2	*Hāths* or cubits or 16 *Girahs*	= 1 *Yard.*

Raw cotton, *daris*, raw silk, carpets, *newār*, cotton ropes and hemp, etc., are sold by weight, tape and cloth by length.

The measures of surface generally employed are:—

20	*Kachwānsis*	=	1 *Biswānsi.*
20	*Biswānsis*	=	1 *Biswa.*
20	*Biswas*	=	1 *Bīgha.*

One *bīgha* equals to ·34 acre.

Land is always measured by the above measures.

Measures by cubic contents.

A cubic hand or a cubic foot is the standard unit for measuring masonry work, timber and earth work.

Measure of Time.

The native system is still followed in villages, but in Chhatarpur town and large places the European method is followed.

Native System.

60	*Bipals*	=	1 *Pal.*
60	*Pals*	=	1 *Gharī.*
60	*Gharīs* or *Dand*	=	1 *Day.*
7	*Days*	=	1 *Week.*
15	*Days*	=	1 *Pākh.*
2	*Pākhs* or 30 *Days*	=	1 *Month.*
12	*Months*	=	1 *Year.*

Official year.

The Vikrami Samvat year commencing on *Chait Sudī* 1st (March or April) is generally adhered to, but the State official year commences on 1st July.

Section VII.—Means of Communication.

Railways.

Though no railway actually passes through this State, it is only 33 miles distant from the capital and about 14 miles from the boundary and had marked influence in times of famine, and on prices. In the famine of 1896-97 great assistance was derived from the railway in facilitating the importation of grain and no difficulty was felt in obtaining supplies.

Before the opening of the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway, the prices of food grains, *ghī*, oil were considerably lower than at present but were subject to much greater fluctuations. People in towns and even in villages close to the railway line now require a much higher standard of comfort than they formerly did owing to improved circumstances.

In religious matters railways have affected observances to a certain extent in making it impossible to adhere strictly to rules of association with persons of a lower or impure caste, and the regular performance of daily ceremonies.

Roads (Table XV).

The Government metalled road from Bānda to Saugor and Harpālpur to Nowgong and Agra to Satna and Mahoba to Laurī

and Chandla traverse the State. The road from Mahoba to Laurī is partly a State road. Avenues of trees are a special feature of the roads, the Darbār having planted over 15,000 trees along different routes.

Ferries.

There are ferries on the Ken at Shāhghāt and Pātan in the Rājnagar *pargana*, and at Khariani-Palkohān in Deora *pargana*. At Shāhghāt there is a masonry causeway, and boats ply only in the rainy season when the river is in flood.

Vehicles.

The mail contractor on the Chhatarpur-Nowgong line uses springed and tyred tongas for the carriage of the mails and passengers, otherwise the public use only country carts of ordinary pattern. The Darbār possesses springed carriages of English make.

Post and Telegraph (Table XXIX).

A combined Imperial post and telegraph office has been opened at Chhatarpur and a branch post office at Rājnagar.

Section VIII.—Famine.

(TABLE XXX.)

Famine has always been produced by a failure of both crops owing to defective rainfall. Scarcity has occasionally been caused by excessive rain in certain localities.

Villages in the Deora *pargana* which are situated on the top of the Vindhya range where there are no wells are most liable to scarcity and famine, owing to the rocky nature of the soil. The most important crops being those of the *kharīf* such as *sāmān*, *basara*, *jowār*, *kodon*, *kutkī*, *kākun*, etc., which form the staple food grain of the poorer people, a failure of the *rabi* crops does not affect the general population so much as the failure of *kharīf* crops.

Early famines recollected by people in the State were those of Samvat 1888 or 1831 A. D., when it is said that the *kharīf* crops were destroyed by locusts, while rainfall was insufficient; that of Samvat 1890 or 1833 A. D., when the wheat crops were injured by rust causing scarcity; that of Samvat 1894 or 1837 A. D., in which the *kharīf* crops failed; that of Samvat 1925 or 1868 A. D., when a failure of the rains caused famine; that of Samvat 1930 or 1873 A. D., when the wheat crops were completely destroyed by rust and there was scarcity; and that of Samvat 1934 or 1877, when there was again scarcity.

Famine of 1896-97.

The only famine of which records exist is that of 1897 or Samvat 1953. Owing to an early cessation of rains, all the *kharīf* crops with the exception of *jowār* were completely destroyed. During the famine year of 1897 A. D., a few hundred people only died of actual starvation but the mortality from diseases attacking a weakly population amounted to over 2,000.

The vital statistics of the State are not very reliable, and nothing can be said as regards the reduction or increase of the birth-rate during famine years. Relief works were opened and poor-houses established at various centres in the State.

Remission and suspension of revenue were granted to cultivators and landholders and *takkāvi* loans were freely given. The total cost to the State was Rs. 1·1 lakh, of which Rs. 61,000 was spent on relief works and Rs. 6,000 on charitable relief.

CHAPTER III.

ADMINISTRATIVE.

(TABLES XVI TO XXVII.)

Section I.—Administration.

The Chief.

The Chief exercises full powers in all general administrative matters and in civil judicial suits. In criminal cases his powers are restricted.

Minister.

Next to the Chief is the minister or *dīwān* who is the chief executive officer. In criminal matters he has power to decide all cases excepting such cases as can only be decided by the Chief himself. He hears appeals from the *nāzim*. In civil matters suits of a value of over Rs. 5,000 are tried by him as original suits. Suits of the value below Rs. 5,000 are also filed in his court as original suits when the litigants are, owing to their impoverished condition, unable to pay the costs of litigation. Otherwise all such cases are preferred in the lower court. In revenue and administrative matters he has full powers delegated to him except in certain special cases when the sanction of the Chief is necessary.

Departments of the administration.

The principal departments of administration in the State are the *Darbār Khās* presided over by the Mahārājā; the Darbār office presided over by the *dīwān*; the Revenue and Accounts departments; Police; Education; Medical; Public Works and Army.

Darbār Khās.

The *Darbār Khās* is presided over by the Chief himself, while all other departments are under the supervision of the *dīwān*, though for general purposes, each department is superintended by its own departmental head.

Staff.

The staff at the headquarters of the State consists of the *dīwān* (minister), a revenue officer and head accountant. A *nāzim* who exercises the powers of a magistrate of the first class and is empowered to hear suits up to the value of Rs. 5,000; an assistant surgeon who has the charge of the medical department; the head master of the high school who controls and superintends the educational department; an inspector of police; a sub-overseer for the public works department and a forest officer.

The Official Language.

The official languages in the State are both Hindī and Urdu. All revenue records and accounts are kept in Hindī, while orders are usually issued in Urdu.

For administrative and revenue purposes, the State is divided into four *parganas*, each in charge of a *tahsīldār* who is directly subordinate to the Darbār. The four *parganas* are those of Chhatarpur comprising a part of the northern and central tracts of the State, with its headquarters at Chhatarpur ; Rājnagar comprising portions of southern, eastern and central tracts of the State, with its headquarters at Rājnagar ; Laurī comprising the eastern and a part of the northern tract of the State, with its headquarters at Laurī, and Deora in the southern and hilly districts of the State, with its headquarters at Deora. Administrative divisions.

Every village has its *zamindār*, *patwārī* and *chaukīdār* who are responsible for the maintenance of order in the village. The *patwārī* keeps the accounts and land records and collects dues and revenue. The *chaukīdār* keeps watch and ward, looks to the sanitation of the village, reports cases of crime to the nearest police station, helps the police in the investigation of cases and also carries letters and messages for the *zamindār* and *patwārī*. No special functions are assigned to a *zamindār* who acts only as the headman of the village and presides over all *panchāyats*. Village Administration.

Section II.—Law and Justice.

(TABLES XVI AND XVII.)

During the time of Kunwar Sone Shāh fines were used in all cases, even when murder had been committed, these were often very heavy practically ruining the person on whom they were imposed. Persons of position guilty of very heinous crime were imprisoned in the Kishangarh fort. Persons found guilty of adultery and other serious crimes had their faces blackened and were mounted on asses and expelled the State, the woman with whom adultery was committed being also exiled. No regular system existed, everything depending on the will of the Chief or the presiding officer of the court. Early days.

No special legislation has been made. The Chief in consultation with his *dīwān* issues circulars and orders which have the force of law and deal with the procedure of the courts. The British Indian Penal Code and Criminal Procedure Code followed, while other British Acts are used as guides in principal. Legislation.

The courts of *tahsīldārs* exercise original jurisdiction only, while those of the *nāzim* and the *dīwān* are both original and appellate. The *Darbār Khās* of the Mahārājā is mainly a court of appellate jurisdiction, but in heinous criminal cases it also acts as a court of original jurisdiction. COURTS.

Civil.

The lowest civil courts are those of the *tahsīldārs* who are empowered to hear suits not exceeding Rs. 200 in value except the *tahsīldār* of Chhatarpur, who has no civil powers. The *nāzim* is empowered to hear suits up to Rs. 5,000 in value, his decision being usually considered final in cases not exceeding Rs. 50 in value; he also hears appeals from the subordinate courts.

The *dīwān* hears all suits of over Rs. 5,000 in value and also suits under Rs. 5,000 in value, when the parties are too poor to pay the costs; he hears appeals from the *nāzim*.

The Chief sitting as High Court hears appeals against the decisions of the *dīwān*

Criminal.

The *tahsīldārs* are magistrates of the 3rd class. The *nāzim* is a 1st class magistrate, and can award imprisonment up to two years and a fine of Rs. 1,000, while sentences of Rs. 50, or one month's imprisonment, are considered non-appealable. He also hears appeals from the *tahsīldārs*. The *dīwān* deals with all cases beyond the power of the *nāzim* except such serious offences as require to be dealt with by the Chief. The Mahārājā sitting as a High Court is empowered by a *sanad* granted in 1894 to try heinous offences subject to the proviso that all sentences of death are to be referred to the Agent to the Governor-General for confirmation, and that a periodical report of all cases involving transportation or imprisonment for life, is made to the Political Agent.

Registration.

Rules for the registration of documents have been lately introduced, 35 were registered in 1903-04 and 44 in 1904-05 of a respective value of Rs. 3,467 and Rs. 3,443. Sale deeds predominated.

Value of suits.

The average value of property litigated about during the year is Rs. 20,000, fees amounting to about Rs. 800.

Section III.—Finance.

(TABLES XVIII AND XIX.)

Early days.

During the time of Kunwar Sone Shāh and Rājā Pratāp Singh, the most important items of income were land revenue, fines and *nazarāna;* and the most important item of expenditure, the army. As the old records are not forthcoming, no idea of the actual state of affairs can be given.

During the minority of the present Chief when the State was under British management, the total income from all sources was about Rs. 2·8 lakhs, and the total expenditure under all heads about Rs. 2·4 lakhs, while at present the total income is about 4 lakhs and the total expenditure about 3 lakhs.

The total normal revenue of the State is 4·2 lakhs, of which 2·9 lakhs are derived from land revenue. Sources of revenue.

The chief items of expenditure are Rs. 69,000 on general administration including the Chief's establishment, Rs. 23,000 on the collection of land revenue, Rs. 25,000 on public works, Rs. 22,000 on army and Rs. 21,000 on police. Expenditure.

In former days the prevalent coin was the *Rājāshāhī* first minted at Chhatarpur by Rājā Pratāp Singh. Since 1882 the British rupee has been the current coin. Coinage.

Of the coins current in this State in former days, two were struck at Chhatarpur called the old *Rājāshāhī*. It was of circular shape and practically pure silver. The other also called *Rājāshāhī* was struck by Pratāp Singh. It weighed 169·0 grains and contained 148·93 grains of pure silver.[1] In shape it was also circular but somewhat smaller in size than the other issue.

The method adopted for the conversion of the coinage was a simple one. A suspension of four months was granted to the cultivators for the payment of their land revenue demand. After this period the same amount of land revenue as was formerly realised in *Rājāshāhī* coin was realised in British coin, though the *Rājāshāhī* coin in those days was at a discount of about 12½ per cent. and thus the cost of conversion was small.

Section IV.—Land Revenue.

(TABLE XX.)

A Survey and Settlement Department was established in 1882, but only the survey was completed, the settlement never being carried out, and the land revenue system of the State still remains the same as in early days.

The State land is broadly divided into three classes: (1) *khālsā* or Darbār land, which is further subdivided into two classes, *viz.*, *theka* or farmed, and *khām* or land under direct management; (2) Alienated or *jāgīr* land, held under a service obligation, and (3) *muāfi* or revenue-free land, alienated as an endowment for religious purposes or as a reward for service.

In *khālsā* lands, the State retains all proprietary rights, standing in the same relation to the cultivators as the feudal chiefs or *jāgīrdārs* stand to the tenants on their estates. But custom allows a cultivator who effects material and permanent improvements, such as the sinking of wells and construction of embankments to acquire certain privileges in the soil. He is then protected from ejectment by prescriptive law so long as he

1. Prinsep—*Useful Tables*, p. 54.

pays the customary share of the produce. He may also sell, mortgage or alienate the well or embankment together with the hereditary privileges it entails, which thus practically amount to proprietary rights.

Theka lands consist of such *khālsā* villages as are farmed out for a term of years on fixed conditions. The *thekādārs*, as they are called here, contract with the State to pay a fixed sum of money annually in discharge of the revenue demand for the villages they hold, and to observe certain conditions. So long as they observe these conditions they are considered the owners of the land actually held by them and their tenants, and also of uncultivated land sufficient for the grazing of the village cattle. The remainder of the untilled land, however, with its produce, groves, tanks, etc., belongs to the State. In this class of tenure, the State has nothing to do with cultivators. It has concern only with the contractor. But if the contractor is oppressive to the cultivators who are subjects of the State, the State has the option of cancelling the contract. These farms are granted sometimes for one year only, and sometimes for periods of five or ten years.

The *jāgīrdārs* hold their land under an obligation to do military service if called upon, and also bind themselves to perform certain duties such as preventing dacoity or theft in their lands and neighbourhood. They are called *maimārs* and are required to pay annually a small sum of money as tribute called *barbast* to the State, and to keep their *zābta* or military contingent ready. They are also, as a rule, required to attend a *darbār* together with their *zābta* three times a year ; on the full moon of the month of *Sāwan* (August), on the *Dasahra* day (October) and on the occasion of the Khajrāho fair (February or March). If they fail to attend with their *zābta* on these occasions, a fine is levied on them.

Assessment.

As no settlement has been made, assessments are made in one of those ways known as *kūt*, *bhāg*, *haranka*, *thānsa* and *darbandī*.

Kūt or "appraising" is a system by which the produce of the field is estimated before it is cut and the cash value of a share of produce, already settled between the State and the cultivator, is taken as revenue. In this system when the crop is ripe and about to be harvested, the *zamindār*, the *patwārī*, an official from the *tahsīl* and one or two respectable inhabitants, either of the same or some other village, proceed to the field and make an eye estimate of the produce. If the cultivator does not agree to the estimate thus made by the appraisers, a servant of

the State called *ahūta* is appointed to guard the field and when the crop is harvested and taken to the yard, the produce is weighed and the cash value of the State's share taken.

Bhāg is a system by which the revenue is taken in kind, or at the cash valuation on a fixed share of produce, after the crop is cut and brought to the threshing floor.

In the *haranka* assessment the rate is settled between the State and the cultivator at a certain rate per plough for the *kharīf* crops. The rate is based on one plough worked by two oxen and is proportionately increased if more than one pair is employed. There is no limit to the amount of land the plough may be passed over, nor is there any distinction made in the class of the soil. By this system, the rates for cultivators of the higher castes are usually lower than those for the lower castes, the reason being that in the higher classes the members of the family do not plough the land themselves but engage labourers to work for them who ordinarily do not take as much pains with the work. Under this assessment the cultivator is bound to pay the *haranka* whether the land yields him anything or not.

Thānsa is a system by which the revenue of the tract of land whether irrigated or non-irrigated is settled between the State and the cultivator by mutual agreement. In this system the cultivator binds himself to pay the State a fixed sum every year whether the land yields him anything or not.

Darbandī or *bīghāwat* is a system in which the revenue collections of a tract of land are made in cash at a fixed rate per *bīgha* according to the class of soil.

Of these systems, those of *kūt*, *bhāg* and *haranka* are the commonest systems in the State except in the Laurī *pargana* and some portions of Chhatarpur *pargana*, where *darbandī* is commonest. In the Deora *pargana* *kūt* and *haranka* are more often followed, while in Rājnagar, *darbandī* is never used.

In former days the revenue was collected by three equal instalments in the month of *Sāwan* (August) called the *Sāwanī*, in the month of *Aghan* (November or December) and in the month of *Chait* (March or April). This practice was abolished by Munshī Chandi Prasād in 1882 and the demand for the *Sāwanī* instalment was incorporated with the *Aghanī* demand. From the same year the system of taking land revenue in the British coin was introduced in the State. Collection.

The land revenue is now collected twice a year in instalments, two-thirds in the month of *Aghan* (November-December) called the *Aghanī* and the remainder in the month of *Chait* (March-April) called *Chaitī*. These demands are realized through the *patwārīs*, *zamindārs* and *shahnas* of the village. If

a cultivator fails to pay he is warned by a *rukka* that he must bring the amount within 15 days. If he then fails, a process-server, at first without any charge on the cultivator and finally with fees chargeable to the cultivator, is deputed to realize the demand.

Incidence.

The incidence of the land revenue demand is per head of population about Re. 1/7; per acre of cultivated land Re. 1/11; and per acre on the total area six annas. The incidence is not considered high.

Suspensions and Remissions.

In times of scarcity and famine, the State grants suspensions and remissions of revenue. During the last famine of 1896-97 the State granted remissions of over Rs. 50,000. In cases of suspension, the arrears are realized by easy instalments when the condition of the people again becomes prosperous.

Soil rates.

It is not possible to assign rates for different classes of soil except under the *darbandī* or *bīghāwat* system, as in *kūt*, *bhāg* and *karanka*, the quality of soil is not of any consequence. Where the *darbandī* system prevails, the average rates are as below :—

Class of Soil.	Minimum rate per Bīgha.			Maximum rate per Bīgha.		
	Rs.	A.	P.	Rs.	A.	P.
Mār	0	12	0	1	0	0
Kābar	0	8	0	0	12	0
Parua	0	8	0	0	12	0
Rānkar	0	6	0	0	10	0

Rates.

The special crops in the State are sugarcane and betel. The rates for sugarcane land varies from Rs. 2 to Rs. 2/8 per *bīgha* and for betel from annas twelve to Rs. 2/8 per *pāri* (one *pāri* is nearly three *hāths*).

Though the appraisement is made in kind, the revenue itself is seldom actually taken in kind, being realized at its cash valuation. The rule for realizing revenue according to the *kūt* system is not the same throughout the State, as the share of each crop taken differs in different parts of the State. In the Rājnagar *pargana* one-fifth of the produce is taken in the case of *tillī*, one-fourth in the case of *kodon*, barley and *urad*; in the Deora *pargana* one-seventh to one-eighth of *tillī* is taken, one-fifth to one-sixth of *kodon* and one-fifth of *urad*.

Section V.—Miscellaneous Revenue.

(TABLE XXI.)

The chief sources of miscellaneous income are excise, customs and stamps.

The revenue department deals with excise and customs, no separate establishment being maintained.

Poppy is cultivated only in one village in the Deora *pargana*, about 3 acres being sown yearly, the value of the outturn being about Rs. 30 a year. The produce is all made over to the Darbār. As the amount is not sufficient to supply the local demand, opium is imported from Seondha in Datiā and from Gwalior State on a license granted by the Political Agent. The right to vend is sold annually to a contractor, the license including the right to sell *gānja* and *bhāng*. The revenue derived from this source is about Rs. 3,000 a year. Opium is sold at Rs. 20 per seer. About 100 maunds of *gānja* and 50 of *bhāng* are imported yearly for consumption in the State. Opium.

The liquor drunk is distilled from the flowers of the *mahuā* (*Bassia latifolia*). The right to distil and vend is sold by auction yearly to a contractor, who pays a fixed amount to the Darbār. He is allowed to distil and sell within the limits of his contract area. Liquor.

The number of shops in the State is 154 or one to 7¼ square miles and 1,013 persons. The revenue from this source amounts to about Rs. 5,200 yearly. No foreign liquors are used.

The incidence of excise revenue is about seven pies per head of population.

There is only one kind of judicial stamp used in the State, the revenue from the sale of these stamps being about Rs. 2,100 a year. Stamps.

Section VI.—Public Works.

The head of the public works department is a sub-overseer. The total monthly cost of the departmental establishment is about Rs. 156.

The average yearly expenditure is about Rs. 23,000 on original works. The most important roads and buildings constructed and repaired in the last ten years are Mahārājā Jagat Rāj's *chhatri* at Chhatarpur, the boarding house attached to the school, a wing to the palace at Chhatarpur, the Malahra-Mahārājpur road, the road from Laurī to the Urmal and the Rāmbāgh road.

Section VII.—Army.

The regular forces of the State consist of 145 officers and men, of whom 97 are foot soldiers, 22 horsemen and 26 artillery with 27 guns. The irregular force consists of about 440 men besides 8 men forming the personal bodyguard of Chief called the *khās-bardārs*, two lancers or *ballam-bardārs*, two mace bearers or *sontā-bardārs*, 8 heralds or *nakībs* and 4 messengers or *harkāras*.

Men both for regular and irregular forces are usually drawn from the Brāhman and Thākur classes of Hindus and from Muhammadans.

The pay of men in the regular force varies from Rs. 3 to Rs. 6, and in the irregular from Rs. 3 to Rs. 5 per mensem. After 20 years service, they become entitled to one-third of their pay as pension and after 30 years service to half.

The expenditure on the army is about Rs. 22,000 a year, of which Rs. 7,000 is the cost of the regulars.

Section VIII.—Police and Jails.

In former days there were no regular police. But for the protection of the town of Chhatarpur, men of the Khangār tribe who were known by the name of *kutwārs*, were employed. They made rounds of the town during the night and reported all crimes and cases to the revenue officer who used to decide them verbally according to the custom of those days.

In 1863 Colonel Thompson when Superintendent of the State first started a regular police force and appointed a *kotwāl* for the town of Chhatarpur. The *kotwāl* was also a magistrate. But proceedings were still carried on verbally. In 1886 the State was divided into six circles each with a *thāna*. The circles were those of Chhatarpur, Rājnagar, Laurī, Kishangarh, Mau and Malahra.

The regular police force now consists of 100 men of all grades under an inspector, while the village *chaukīdārs* number 285, or 385 in all, giving one man to every 3 miles and 406 persons.

Chaukīdārs. The village *chaukīdārs* are under the police to whom they report all crimes. They also assist the police in detecting crime.

Finger Impression. A policeman has been instructed in the registration and classification of finger prints which has been regularly introduced.

Arming. The policemen are armed with a musket and a sword.

A colony by the name of Kanjarpura has recently been ounded near Pipri village at Nowgong for the settlement of members of the Kanjar criminal tribe. Land has been given them for cultivation. Settlement of criminal tribes.

A jail has been established at Chhatarpur town. During 1891, the mortality was 34 per mille and during 1901, 16 per mille. Industries are carried on in the jail, carpets, *daris*, baskets and blankets being made. Jails.

Section IX.—Education.

(TABLE XXIII.)

The first school to be opened in the State was the Urdu Madarsa started at the capital in 1865 by Colonel Thompson. Later on, English and Hindī departments were added to it, and ultimately in 1884, it was raised to the status of a high school. In this school, instruction is given in English up to the standard of the Entrance examination of the University of Allahābād, and boys are prepared in Sanskrit for the *Pratham* and *Madhyam Parīkshas* of the Sanskrit College at Benāres. The annual expenditure on this institution is about Rs. 6,000, the average number of boys on the rolls being about 200, and the average number attending 130. Two girls' schools have been opened in the town of Chhatarpur, one for Hindu girls, and the other for Muhammadan girls; and more than 20 schools in important villages, where instruction was given to boys in Hindī and Urdu. An Educational Department was ultimately created and placed under the direct control of the Head Master of the High School. There are now 31 schools, one High School, two girls' schools, three branch schools and 25 village schools.

As regards primary education, taking the school-going age for males from 5 to 20 and for females from 5 to 15 years, one boy out of every 53 males of these ages, and one girl out of every 194 females, or in other words about 1·9 per cent. boys and about 0·51 per cent. of the females of school-going age, are being educated.

The pay of teachers in primary schools ranges from Rs. 4/8/- to Rs. 7/8/- per mensem.

The annual expenditure on education is about Rs. 6,000. The whole of this sum is met from State revenues, a school cess at the rate of two pies per rupee being realized on the land revenue.

There are two girls' schools in the State, both at the capital, one for Hindu girls and the other for Muhammadan girls. In each of them education is given up to the primary stage, in Female Education.

the one in Hindī and the other in Urdu. They were both opened in 1885. The number of pupils is about 40 with an average attendance of 30. The subjects taught in the two schools are reading, writing and arithmetic. Needle work was also introduced but it could not be continued for want of teachers. In the Muhammadan girls' school, the Kurān is also taught.

The first and foremost difficulty in female education is the disinclination on the part of the people to send their girls to school. Secondly, if a girl is allowed to attend the school, she is removed on reaching the marriageable age, which is between 10 or 12, and consequently, large numbers of girls never go beyond the lowest classes. Another difficulty is the want of teachers. No female teachers of satisfactory morality and sufficient education are obtainable, and therefore tuition is given usually by old men.

Higher Education.

Only four Muhammadan students have ever prosecuted their studies up to the standard of the University Entrance examination and passed it : one in 1885 who is now in the employ of the State; one in 1887 who after graduating at the Muir Central College at Allahābād is now employed in the Educational Department in the Berārs; one in 1899; and one in 1901 who is now a student at the Muir Central College, Allahābād.

Muhammadan Education.

Muhammadans of this State, taken as a whole, belong mostly to an illiterate and poor class of people; and their poverty is the main cause affecting the education of their sons.

Section X.—Medical.
(TABLE XXVII.)

The only hospital in the State is that at the capital. It was founded during the time of Colonel Thompson when the State was under supervision. At first, it was merely a dispensary located in a small room and was in charge of a native doctor. No regular records of any sort were kept and medicines were distributed to out-door patients only. During the time of Munshī Chandi Prasād, a special building was constructed, and in 1885 an Assistant Surgeon was given charge of the institution. It now contains beds for 12 in-door patients and a separate ward for sick prisoners who require to be kept under (the constant supervision of) the Assistant Surgeon and cannot be treated in the jail. In-door patients average about 200 a year and out-door 1,600. About 700 major and 3,000 minor operations are performed yearly.

The cost of the medical establishment is about Rs. 7,000 yearly. Cost.

Six vaccinators are employed, of whom two are Muhammadans and four Kāyasthas. There is also one assistant superintendent of vaccination who is a barber by caste; the vaccination is not compulsory in any part of the State. The percentage of the population vaccinated is 3. Vaccination is yearly making progress and large numbers of the population now willingly get their children vaccinated. Vaccination.

Section XI.—Surveys.

A survey for revenue purposes was carried on in the State in 1882-83. At that time the land of three *parganas*—Chhatarpur, Rājnagar and Laurī—was surveyed. The *pargana* of Deora is still unsurveyed. *Patwārīs* in the State are required to maintain surveys and records of rights up-to-date, but very few of them are acquainted with survey work. Survey.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS

AND

GAZETTEER.

Chhatarpur Pargana:—This *pargana* is situated between 24° 51′ and 25° 9′ N., and 79° 25′ and 79° 50′ E., having an area of 229 square miles, with headquarters at Chhatarpur.

It is bounded on the north by Mahoba and Kulpahār *tahsīls* of the Hamīrpur District, on the west by Lugāsī, Bijāwar and Charkhārī, on the south by Bijāwar and on the east by the Rājnagar *pargana*.

The *pargana* consists mainly of a level plain. The chief streams in it are the Urmal, Bharār, Kutne and Singhāri. The *pargana* abounds in tanks which yield much *singhāra* (water nut), *porain* (*Nymphoea lotus*) and *kamal* (*Nymphoea coerulea*). The climate is temperate and the average rainfall 48 inches.

In 1783 at Gatheora (Gathauri), about 4 miles from the capital, a fight took place between Benī Hazūrī, *dīwān* of Pannā, and Rao Naune Arjun Singh of Sungra near Kulpahār which resulted in Arjun Singh's success and the death of Benī Hazūrī. During the Mutiny of 1857 and subsequent years the whole *pargana* was ravaged by the notorious insurgent Dīwān Deshpat who was eventually killed at Donī. At Mau stand the old palaces of Chhatarsāl.

Population was in 1901, 53,187 persons; males 26,480, females 26,707; Hindus numbering 50,331 or 94 per cent., Jains 187, Musalmāns 2,666, Animists 3. Occupied houses 11,218. Density 232 persons per square mile. One town Chhatarpur and 93 villages are situated in this *pargana*.

A Government post and telegraph office is located at Chhatarpur.

The Nowgong-Satna road passes through the *pargana* with inspection bungalows at Chhatarpur, Malahra and Donī.

An extensive trade is carried on in betel leaves produced in Mahārājpur, Malahra and Kusma.

The *pargana* is in charge of a *tahsīldār* who is invested with the usual powers. The *tahsīl* offices, several schools and a hospital in the chief town, three police stations (*thānas*) at

Chhatarpur, Malahra and Mau, seven village schools and five *sarais* are located in this *pargana*.

Of the total area of 146,600 acres, 57,100 are cultivated, 14,700 being irrigated ; forest occupies 5,900 acres. The chief crops are *kodon* 17,000 acres and barley 13,500.

The land revenue amounts to Rs. 96,000, the total revenue to 1·87 lakh.

The alienated holdings in this *pargana* number 29, the largest being Kurraha with an income of Rs. 3,000, Dauria of Rs. 2,000, Kalanī of Rs. 1,800 and Kanti-Gopālpura and Gatheroa of Rs. 1,500.

Deora Pargana:—This *pargana* lies between 24° 20′ and 24° 41′ N., and 79° 42′ and 80° 0′ E., having an area of 279 square miles with headquarters at Deora.

It is bounded on the north by Bijāwar and the Rājnagar *pargana*, on the west by Bijāwar, on the south by the Damoh District of the Central Provinces, and on the east by Pannā and the river Ken.

The whole *pargana* lies within the Vindhyan range, the country being very hilly and the soil of little value agriculturally.

The chief rivers and *nālas* in the *pargana* are the Ken, Semri, Barano, Bainskar and Burena. Of these the Semri and the Burena join the Ken and the Barano and Bainskar the Semri.

The climate is malarious and unhealthy. The average rainfall is 42 inches.

Population was in 1901, 9,658 persons; males 5,081, females 4,577; comprising 8,195 or 85 per cent., Hindus, 37 Jains, 89 Musalmāns and 1,337 Animists. Occupied houses 2,066.

There are 65 villages in the *pargana*. The soil chiefly consists of *rānkar* with some *parua*.

Of the total area of 178,900 acres, about 9,400 acres are cultivated, 900 being irrigated ; 57,100 acres are under forest and 55,000 unculturable waste. The prevailing crop is *kodon* which occupies about 4,000 acres. About 3 acres of poppy are also cultivated.

Excellent iron ore is found near the Deora, Barāgaon and Motīgarh villages and at one time the industry was in a very flourishing condition, but owing to competition with the imported iron the industry has decayed. A few mines are still worked according to the native system.

The *Kachcha Hīra* (an allotropic modification of the diamond) is found in this *pargana* near the village of Pararia, but no regular workings have ever been started. Chalk and limestone are quarried near the village of Banki Girrauli.

There being no roads, all the traffic of the *pargana* is carried by pack bullocks to Katni-Murwāra station on the East Indian Railway.

The principal articles of export are *ghī*, timber, honey, lac, bees-wax, *chironji*, *mahuā* and gum.

The *tahsīldār* in charge of the *pargana* is invested with the usual civil and criminal powers.

There are village schools at Kishangarh, Jaitpur and Khariani villages.

The *tahsīldār's* court is at Deora and a police station (*thāna*) at Kishangarh.

The land revenue is about Rs. 20,000 per annum, the total revenue from all sources being about Rs. 30,200.

Fifteen *jāgīrs* are situated in the *pargana*, the largest being that of Bhaira with a revenue of Rs. 81,500 a year.

Laurī or Londī Pargana:-This *pargana*, the smallest in the State, lies between 25° 3′ and 25° 5′ N., and 79° 55′ and 80° 15′ E., having an area of 157, square miles, with headquarters at Laurī.

It is bounded on the north by the Mahoba *tahsīl* in the Hamīrpur District of the United Provinces and Charkhārī State, on the west and south by the Rājnagar *pargana* and on the east by Charkhārī and Ajaigarh States.

The surface of the country is level and fertile. The only streams of importance are the Urmal and Kel, and a *nāla* named Bāsha. The average rainfall is 45 inches. Population was, in 1901, 24,970 persons; males 12,762, females 12,208. Of these, Hindus numbered 24,296 or 97 per cent., Jains 29 and Musalmāns 645. Occupied houses 4,498. There are 71 villages in this *pargana*. Density 159 persons per square mile.

The soil consists mainly of *mār* and it is from this cause the most fertile district in the State. Of the total area of 100,300 acres, about 25,700 are cultivated, of which 5,300 are irrigated; forest or jungle covers 5,800 acres. The prevailing crops are *kodon* 3,400 acres and *tilī* 3,800, *jowār* 5,600, cotton 3,200, barley 2,600 and wheat 2,100.

The *pargana* is traversed by the metalled road from Mahoba to Chandla in Charkhārī. All the traffic of the *pargana* is borne

by this road which is a feeder to the Jhānsi-Mānikpur section of the Great Indian Peninsula Railway.

The *tahsīldār* in charge of the *pargana* is invested with the usual civil and criminal powers. There are seven primary village schools in the *pargana*—at Laurī, Munrerī, Gurha, Parsania, Gudhaura, Pura and Balkaura. A civil and criminal court and a police station *thāna)* are located at headquarters.

The land revenue amounts to Rs. 73,000, the total revenue from all sources being about Rs. 92,200.

Seventeen *jāgīrs* are situated in the *pargana*, the largest being that of Bhandar with a revenue of Rs. 600 per annum.

Rājnagar Pargana:—The largest and most important *pargana* in the State. It lies between 24° 38′ and 25° 3′ N., and 79′ 50′ and 80° 9′ E., having an area of 453 square miles, with headquarters at Rājnagar.

It is bounded on the north by the Laurī *pargana*, on the west by Chhatarpur *pargana*, on the south by the Pannā and Bijāwar States and the Deora *pargana*, and on the east by the river Ken and part of the Pannā and Ajaigarh States.

The country in the *pargana* is undulating with some hills on the south and south-east. The only river of any importance is the Ken, with its tributaries the Urmal, Khorār and Kutna. Like the Chhatarpur *pargana* it abounds in tanks. There are 21 of importance, the largest being those at Rājnagar known as Tāl Jalsen and Tāl Thonera.

The climate is healthy and the average rainfall 45 inches.

There are several places of interest in this *pargana* The temple of the time of Chandel Rājās at Khajrāho, three miles distant from Rājnagar, the palace on the top of a hill at Rājgarh, the idol of Swargeshwar-Mahādeo on the top of Manyāgarh hill, the Jain temple at Jatkāri and the Raneh waterfall on the Ken near Nārāyanpura are the most important.

A big religious and commercial fair is held at Khajrāho on the *Shiva-rātrī*, attended by about 5,000 persons. Various commodities are brought there for sale.

Population was (1901) 68,324 persons; males 36,347, females 31,977. Hindus numbered 65,921 or 95 per cent., Jains 513, Musalmāns 1,939 and Animists 311. Occupied houses 12,748. There are 192 villages in the *pargana*. Density is 151 persons per square mile.

The soil is fertile. Of the total area of 289,700 acres, about 58,500 are cultivated, 20,500 being irrigated; forest covers about

17,800 acres. The prevailing crops are *kodon* 17,900 acres, *tillī* 10,800, barley 13,200, and *sāmān* and *basara* 13,800.

The metalled road from Nowgong to Satna passes through this *pargana* with a branch to Rājnagar and Khajrāho. The other roads are all unmetalled.

The *pargana* is in charge of a *tahsīldār* who is the revenue officer and is also invested with civil and criminal powers. There are 8 village schools, at Rājnagar, Khajrāho, Khujuha, Pīra, Nadaura, Pur, Bara and Benīganj. Besides the *pargana* offices a branch Imperial post office and a police station are situated at Rājnagar.

Rājnagar itself is about 25 miles distant from Chhatarpur, the capital of the State.

The land revenue is about one lakh and the total revenue 1·66 lakh.

Forty-two alienated holdings lie in this *pargana*, the largest being those of Basārī with a revenue of Rs. 4,800, Mankari and Pahra with a revenue of Rs. 1,800, Tikarri with a revenue of Rs. 1,600, Tattam with a revenue of Rs. 1,500, Bikrampur with a revenue of Rs. 1,200 and Lālpur with a revenue of Rs. 1,073.

GAZETTEER.

Bāgman, *pargana* Laurī.—A large village lying in 25° 6′ N., and 79° 59′ E., 3 miles south of Laurī. Population was (1901) 1,191 persons; 614 males and 577 females, of whom 1,160 Hindus and 31 Musalmāns. Occupied houses 198.

Barāgaon, *pargana* Deora.—A decayed village lying in 24° 32′ N., and 79° 38′ E., 12 miles south-west of Deora. At a short distance from the village stands a temple of Jatā-Shankar-Mahādeo where an annual fair is held in the month of January at the *Makar Sankrānt* which is attended by about 500 people. It lasts only for one day. Population was (1901) 580 persons; 309 males and 271 females, of whom 565 Hindus, 6 Jains, 1 Musalmān and 8 Animists. Occupied houses 140.

Basārī, *pargana* Rājnagar.—A village situated in 24° 49′ N., and 79° 44′ E., 10 miles south-east of Chhatarpur and 13 miles south-west of Rājnagar, on the high road to Satna. It is held in *jāgīr* by a Bundelā Thākur. It contains an old fort and an encamping ground. Population was (1901) 1,210 persons; 617 males and 593 females, of whom 1,146 Hindus and 64 Musalmāns. Occupied houses 228.

Bhaira, *pargana* Laurī.—A large village situated in 25° 2′ N., and 80° 1′ E., on the banks of the Urmal, about 9 miles south of Laurī. Population was (1901) 1,035 persons; 530 males and 505 females, of whom 1,021 Hindus, 3 Jains and 11 Musalmāns. Occupied houses 184.

Bikrampur, *pargana* Rājnagar.—A village situated in 24° 54′ N., and 79° 49′ E., 7 miles north-west of Rājnagar and about 14 miles east of Chhatarpur. It is held in *jāgīr* by a Thākur. Population was (1901) 1,050 persons ; 507 males and 543 females, of whom 1,040 Hindus, 1 Jain and 9 Musalmāns. Occupied houses 184.

Chhatarpur Town, *pargana* Chhatarpur.—The chief town is situated in 24° 55′ N., and 79° 36′ E., at the junction of the roads from Bānda to Saugor and Satna to Nowgong, being 64 miles from Bānda, 120 from Saugor, 15 from Nowgong and 85 from Satna. It is called after Mahārājā Chhatarsāl by whom it was founded in 1707. The town covers an area of about 360 acres.

The general appearance of the town is pleasing, many fine trees and numerous tanks and small streams giving it a picturesque aspect. A small stream, the Singhāri, flows along its eastern border. In the centre of the town stands a large open market place where trade of all kinds is carried. It remains open from 8 in the morning to 9 at night.

The most important building in the town is the Chief's palace. Adjoining the palace are the public offices, the law courts, the treasury and the high school. On the Nowgong road just outside stands the Guest house on a small eminence, which commands a fine view of the whole town, while opposite to it on the top of another hill stands a temple to Mahābīr approached by a long flight of stone steps. The town was at first in the possession of Pannā chiefs, but in the latter part of the 18th century A. D. fell to Kunwar Sone Shāh. It was formerly one of the largest commercial centres in Bundelkhand, being a noted mart for salt, sugar, *tāt-pattīs*, country paper and soap. It also had a considerable reputation for the manufacture of brass and iron vessels and coarse cutlery. Its trade has, however, decayed since the opening of railways and new roads diverted the traffic elsewhere.

Tieffenthaler who visited the place about 1765, says it was a commercial town of importance, he mentions *sanyāsīs* and *bairāgīs* who acted as merchants and bankers. [1]

The town is divided into 18 wards or *muhallas*, of which the most important are *Benīganj*, *Barigail* or *Mahal-darwāza Porwāripura* and *Kunjrahti*. *Benīganj* lies on the south side of the town and takes it name from its founder Benī Hazūrī of Pannā. It was formerly the centre of the local paper-making trade but is now inhabited by Deccanī Brāhmans in State employ. The hospital,

1. *Tieffenthaler*, I, 245.

the post and telegraph office, the *dīwān's* house, the high school and the *tahsīl* offices are in this *muhalla.*

The *Barigail muhalla* adjoins *Benīganj.* No special community lives here but the houses are well built and the inhabitants are mostly State servants. The Chief's palace originally built by Mahārājā Hindūpat of Pannā, but greatly improved and added to by the present Chief, stands in this ward, which also contains the law courts and *kotwālī* or headquarters police station.

Outside the palace grounds lie the offices of the *dīwān*, the *nāzim*, the accounts, revenue and public works, constructed according to the design of Mr. Dallas in 1887-88. At the northern extremity of this quarter, at a little distance from the *kotwālī*, stands the temple of Chitraguptajī. It was built in 1888 by the local Kāyasthas. The *Porwāripura muhalla* is connected with the last lying to its west. It obtains its name from being mainly inhabited by the Porwārs or Jains who are merchants and cloth dealers and men of capital. As compared with early days, however, it is now in a ruinous condition, many of the Porwārs having left owing to the decline of trade.

The *Kunjrahti muhalla* lies in the centre of the town. Many rich people live here. In comparison with former days, however, though the population is much the same in number, the wealth of its inhabitants has greatly decreased.

Population was in 1881, 13,474; 1891, 12,957; 1901, 10,029 persons; males 4,634, females 5,395. Thus the population fell in the last decade by 2,928 or 23 per cent. Classified by religions there were 8,376 or 83 per cent. Hindus, 113 Jains and 1,540 or 15 per cent. Musalmāns. The literate population numbered 519 or 11 per cent. males, and 32 or 0·6 per cent. females. Occupied houses numbered 2,551.

The chief industries still carried on in the town are the manufacture of country paper, soap, carpets, *daris*, blankets and *tāt-pattīs*; the weaving of coarse cotton *gazi* cloth, printing on various fabrics, the making of brass, iron and pewter vessels, gold and silver ornaments, carving in wood, lacquer work and coarse cutlery. The paper and soap industries are of long standing, but have decayed of late years, and of the many firms which formerly made these articles only two now remain. The soap is made by means of *guli* (fruit of *mahuā)* or sweet oil and alkali, no animal fats being used. It is employed only for washing clothes. The carpets, *daris*, *newār*, blankets, etc., are made in the State jail.

The town contains many religious edifices. The most important are mentioned below:—

The temple of Sankatmochan-Mahādeo was erected in 1736 A. D. on the banks of Rao Sāgar tank by Rao Himmat Rai Kāyastha. At the *Basant Panchami*, *Sankrānt* and *Shiva-rātrī* large numbers resort to it. The temple of Dhanush-dhārī which stands close to it was built by Mahant Adhar Dās in 1763 A. D. The temple of Jan-raijī which stands on a hill to the north of the town, is said to have been constructed by one Siddha Parmānandjī in A. D. 1603, before the town itself was founded. The temple of Mahābīr on a hill to the west of the town said to have been built by a Brāhman, that of Narbadeshwar or Pratāpīshwar-Mahādeo was built by Rājā Pratāp Singh on the banks of Pratāp Sāgar tank, in 1846 A. D., and the temple of Gaurīshankar-Mahādeo close to the palace constructed by Būnda Hazūran about 40 years ago may also be mentioned. All these temples are maintained by the State.

Other edifices are the Chitraguptajī temple already mentioned and the Jain temples of Budhe Dalāl and Amar Singh Chaudhri. Nineteen mosques, of which only four are used, also stand in the town.

The cenotaphs of Mahārājā Jagat Rāj and Dīwān Kamodh Singh, nearly 100 *samādhīs* of Gusāins, about 60 other Hindu temples and 5 *satī-marhias* also stand in and around the town. A hospital, a high school, one other school for boys and two for girls, an industrial school for the encouragement of local industries, two *sarais* for native travellers, an Imperial inspection bungalow and the State Guest house complete the tale of important edifices.

Watch and ward is kept by a body of 46 regular police under an inspector assisted by 9 *chaukīdārs*.

Sanitation, lighting, etc., are controlled by a small local committee appointed by the Darbār.

Deora, *pargana* Deora.—The headquarters of the *pargana* lying in 24° 34′ N., and 79° 42′ E., about 30 miles south of Chhatarpur. Originally the village stood in the summit of the Garh-pahār at the foot of which it now lies. It contains the *tahsīl* court. Population was (1901) 448 persons; 229 males and 219 females, of whom 417 were Hindus, 11 Jains and 20 Musalmāns. Occupied houses 110. A small fort, the *tahsīl* offices and a police *thāna* stand in the village. It is connected with Chhatarpur by an unmetalled road.

Donī, *pargana* Chhatarpur.—An old village lying in 25° 7′ N., and 79° 42′E., about 15 miles north of Chhatarpur and 10miles north-east of Nowgong, a little to the south of the Nowgong-Bānda road. It contains a big tank named the Drona Sāgar, which is said to have been constructed by the Chandel Rājās. It also contains three temples said to be of the same period. At this place Dīwān Deshpat, the notorious rebel leader in the Mutiny and post-mutiny period, was killed by Mihi Lāl and Bansīdhar Purohits of this village. These two men afterwards received the village of Mahtol, not very far from Donī, in *jāgīr*, as a reward for their services. An Imperial inspection bungalow, a State school, a camping ground and a *sarai* are located here. Population was (1901) 1,237 persons; 633 males and 604 females, of whom 1,210 Hindus, 4 Jains and 23 Musalmāns. Occupied houses 256.

Gatheora, *pargana* Chhatarpur.—A village lying in 24° 52′ N., and 79° 40′ E., about 4 miles south-east of Chhatarpur and about a mile from the Chhatarpur-Pannā metalled road. In 1783 A. D. a battle was fought here between Benī Hazūrī, *dīwān* of Pannā, and Rao Arjun Singh, Ponwār Thākur of Sungra, who was then *kāmdār* of the Bānda state. The immediate cause of the battle according to tradition was as follows:—At one time Benī Hazūrī came to Chhatarpur, which was then in Pannā territory, and was checking the accounts of one Bhagwant Chaudhri, the *amil* (revenue collector) of Chhatarpur *chabūtra* (revenue office). Finding some misappropriation of money had taken place or some serious irregularity in the accounts, the Hazūrī demanded an explanation from the Chaudhri, at the same time making use of harsh language and striking him with one of his sandals. Thereupon the Chaudhri at once left the place. In the meantime the Hazūrī received information that Khemrāj Chaube, *kilādār* of Kālinjar (formerly one of his colleagues), had revolted and was asserting his independence, so he at once started for Kālinjar to punish him but was defeated.

While the Hazūrī was thus engaged at Kālinjar, Bhagwant Chaudhri heard that Rao Naune Arjun Singh had come to Kalāni (a village not very far from Chhatarpur). He went to him and induced him to come to Chhatarpur and take possession of it. Benī Hazūrī hearing the news of Arjun Singh's seizure of Chhatarpur proceeded at once to eject him. The two armies came face to face at Gatheora and Benī Hazūrī was killed. Population was (1901) 1,305 persons; 637 males and 668 females, of whom 1,202 Hindus, 12 Muhammadans and 1 Animist. Occupied houses 216. This village is also called **Gathauri**.

Gurha, *pargana* Laurī.—A village situated in 25° 9′ N., and 80° 3′ E., 3 miles north-east of Laurī. A Hindī primary school is

located here. Population was (1901) 1,159 persons; 591 males and 568 females, of whom 1,119 Hindus and 40 Musalmāns. Occupied houses 224.

Haman, *pargana* Chhatarpur.—A small village lying in 24° 57′ N., and 79° 39′ E., about 3 miles north of Chhatarpur on the bank of the Singhāri. The village seems to be an old one. At a distance of about a mile south-west of the village stands the temple of Jhanjhan Devī which is much resorted to by the residents of this and neighbouring villages, as well as by those of the town of Chhatarpur. A religious fair is held at this temple every Monday and Friday in the month of *Asārh* (June and July). It lasts only for a few hours in the afternoon. Population was (1901) 408 persons; 205 males and 203 females, of whom 401 Hindus and 7 Musalmāns. Occupied houses 103.

Jhumār, *pargana* Laurī.—A village situated in 25° 8′ N., and 80° 2′ E., about 2 miles north-east of Laurī. A battle was fought here between Kunwar Sone Shāh and the Rājā of Pannā. On one side of the village there is an old tank built by the Chandellas. Population was (1901) 576 persons; 300 males and 276 females, of whom 550 Hindus and 26 Musalmāns. Occupied houses 121.

Khajrāho, *pargana* Rājnagar.—A small village noted for its magnificent collection of mediæval temples, situated in 24° 50′ N., and 80° 0′ E., 25 miles distant from the town of Chhatarpur. Population (1901) 1,242 persons; males 629, females 613; occupied houses 218.

The old name as given in inscriptions was *Khajjūravāhaka*. By the bard Chand in his *Prithvīrāj Raisa* it is called *Khajurapura* or *Khajjin-pura*. Tradition ascribes the origin of the name to two golden *khajūr* trees (date-palms) with which the city gates were ornamented, but it was more probably due to the prevalence of this tree in the neighbourhood. It was in early days a place of importance being the capital of the kingdom of Jijhotia, which practically corresponded with modern Bundelkhand.

The earliest supposed reference to Khajrāho is in the travels of the Chinese pilgrim Hiuen Tsiang, who in A. D. 641 visited the country of *Chi-ki-to*, which has been identified as Jijhotia. The account, however, is very brief and somewhat confused which makes the identification by no means certain. Hiuen Tsang does not mention any chief town but notes that there were in the country several tens of Sanghārāmas (monasteries) with but few priests, and also about ten temples, adding that the king was of Brāhman caste, but believed firmly in "the three precious ones" (*i. e.*, was a Buddhist). The common

people, however, he states, believed in heretical doctrine [1] or were Hindus.

There are no Buddhist remains on the spot except a collossal Buddha inscribed with the usual creed in characters of the 7th or 8th century. Abu Rihān [2] who accompanied Mahmūd of Ghaznī in his campaign against Kālinjar in 1021, states that Kajurāha is the capital of Jajahoti. It was probably at this time the chief town of the Chandella dominions. Ibn Batuta, who visited the place in about 1335, calls it Kajura and describes a lake about a mile in length round which there were idol temples frequented by a tribe of *jogīs* with long and clotted hair, to whom many Muhammadans even resorted in order to learn magic. The place must, therefore, at this time have still been in possession of the Hindus and important as a religious centre, though no longer a capital town. It seems probable that the partial demolition of its temples and consequent loss of importance, dates from 1494-95 when Sikandar Lodī [3] after his expedition into Baghelkhand retreated through this region and sacked the country as far as Bānda.

The fact that it was no longer a capital town, and that it was probably more or less deserted in the 15th and 16th centuries, would account for its not being mentioned in the *Ain-i-Akbari*. Tieffenthaler only names it, and does not appear to have known anything about it.

Its present importance lies solely in its magnificent series of temples which rank second only to the famous group at Bhuvaneshwar. With two exceptions these temples were all built between A. D. 950 and 1050.

The temples fall into three main groups: the Western, Northern and South-eastern, each group containing a principal shrine or cathedral and several smaller temples. The Western group consists entirely of Brāhmanical temples, both Shaivite and Vaishnavite. The Northern group contains one large and some small temples all Vaishnav, and several heaps of ruins. The South-eastern group consists entirely of Jain temples. They are all with the exception of the "Chaunsat Joginī" and "Ghantāi"

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1. Beal's *Buddhist Records of the Western World*, II, 271.

2. E. M. H., I, 57.

3. E. M. H., V, 94. Brigg's *Ferishta*, I, 570.

General References :—Sir A. Cunningham's *Archæological Survey Reports*, vol. II, 412; VII, 52; X,16; XX, 155. *Epigraphica Indica*, I, 121. Beal's *Life of Hiuen Tsiang*. Sir A. Cunningham's *Ancient Geography*. *Archæological Survey Reports of Western India*. *Progress Report* to June 1904.

constructed of the same material, sandstone, and in the same style. Even the Jain temples in the South-eastern group shew none of the peculiarities common to the temples of this religion. The spire is here of more importance than the porch, there are no courtyards with circumambient cells, no prominent domes ; externally they are similar in appearance to the Hindu edifices.

The oldest temple in the Western group is that known as the "Chaunsat Joginī." All that now remains is a celled courtyard, the cells being of very simple design. Fergusson was of opinion that there had originally been a central shrine of wood which has disappeared. Unlike the other temples it is built entirely of gneiss. It is assigned to the end of 8th or early part of the 9th century.

Of the remaining temples the "Kandarya-Mahādeo" is much the finest. Its construction is curious as the sanctum does not occupy the full breadth of the building, a passage being left round the sanctum for the circumambulation *(parikrama)* of the image, the outer wall being pierced with three porticos to admit light to the passage. This gives the temple the unusual form of a double instead of a single cross. The carving is exceedingly rich and covers every available inch of space, but many of the figures are highly indecent; not an ordinary defect in Shaiva temples. The other large temple in this group is the "Rāmchandra" or "Lakshmanjī," dedicated to Vishnu. It is in plan and decoration similar to the "Kandarya-Mahādeo." It contains an inscription of the Chandella dynasty of *S.* 1011 (954 A. D.).

The "Vishvanāth temple" also in this group contains Chandella inscriptions of *S.* 1056 and 1174 (999 and 1117 A. D.) and one of a feudatory, dated *S.* 1058 (1001 A. D).

The Northern group contains one large temple dedicated to the Vāmana or dwarf incarnation of Vishnu. It is, however, very inferior in decoration to the best in the Western group. The remaining temples in this group are small.

The heaps of ruins or mounds in this group, which General Cunningham considered to be the remains of the Sanghārāmas, mentioned by Hiuen Tsiang, are situated near this temple.

The South-eastern group contains Jain remains only. The oldest temple in this group is the "Ghantāī," now a mere skeleton consisting of a set of exquisitely delicate pillars still bearing the architraves. The pillars are of sandstone but the walls were of gneiss and quite plain. The remains of this temple are very similar to those at Gyāraspur. It is assigned to the 6th or 7th century.

The cathedral of this group is the temple to "Jinanāth." The design is unusual, consisting in a simple oblong with an open pillared hall vestibule and sanctum. The interior decoration is very fine. A Chandella inscription of *S.* 1011 (954 A. D.) exists in it.

On the Kurār Nāla not far from the village of Khajrāho stands the magnificent temple known as the "Kunwar Nāth," which, though inferior in size to some of those in the three groups, is quite equal to them in design and the profuseness of its decoration.

At Jatkāri village, 1½ mile away, there stands a temple which is traditionally said to have been built by Suja, sister of the famous Banāphar hero Alha, who figures so prominently in Chand's "Prithvīrāj Raisa."

The epigraphical records in these temples are of great historical value.

Khariānī, *pargana* Deora.—A village situated in 24° 34′ N., and 79° 57′ E., 18 miles east of Deora on river Ken. The story told to account for its name is as follows:—A battle was being fought by Rājā Sūrat Singh at Palkohān village, 2 miles off, when an old Brāhman woman, flying from Palkohān, hid herself in a *kharihān* or threshing yard on the site of the present village to save her life. Subsequently others followed her. These people later on founded the village and named it Khariānī. A Hindī primary school is located here. Population was (1901) 645 persons; 332 males and 313 females, all Hindus. Occupied houses 144.

Khonp, *pargana* Chhatarpur.—A village situated in 24° 58′ N., and 79° 40′ E., 5 miles north-east of Chhatarpur, on Chhatarpur-Bānda metalled road. It is an old village situated at the foot of a hill on a big tank. A ruined fort stands here which tradition ascribes to a wife of Akbar. The fort contains an inscription which is not properly decipherable. Population was (1901) 643 persons; 321 males and 322 females, of whom 640 Hindus and 3 Musalmāns. Occupied houses 152.

Kishangarh, *pargana* Deora.—A village situated on the Burena in 24° 28′ N., and 79° 46′ E., about 15 miles south-east of Deora. It was founded, it is said, by one Dīmān Deokaran, a Rāj-Gond, and was originally called Samarganj. A small fort here is said to have been built by some Bundelā Thākurs. Two tanks are situated here, one on the western side and the other on the northern. A weekly market is held here to which about 200 people come. All traffic is carried by pack animals to the Katni-Murwāra station on the East Indian Railway. A *thāna* and a Hindī primary school are located here.

Population was (1901) 435 persons; 216 males and 219 females, of whom 384 Hindus, 8 Jains, 38 Musalmāns and 5 Animists. Occupied houses 102.

Kurraha, *pargana* Chhatarpur.—A village lying in 25° 5′ N., and 79° 43′ E., 13 miles north-east of Chhatarpur, on the Chhatarpur-Bānda metalled road. It is said to have been founded by some Tiwārī Brāhmans who came from Orchhā. It has long been held in *jāgīr* by Muhammadans, who were, it is said, originally Bais Thākurs of Donria Khera in the Unao District. Accounts are so conflicting that it is not possible to say when they turned Muhammadans or how they got this village in *jāgīr*. They behave like Hindus and retain many Hindu customs even worshipping Hindu deities. Till very recently they never even kept a fast during *Ramzān*, nor offered their prayers to God in Muhammadan fashion. The village contains a Hindī primary school. Population was (1901) 1,337 persons; 629 males and 708 females, of whom 1,020 Hindus and 317 Muhammadans. Occupied houses 232.

Kusma, *pargana* Chhatarpur.—An old village situated in 25° 1′ N., and 79° 50′ E., 13½ miles north-east of Chhatarpur. Like Malahra and Mahārājpur this village is known for its production of betel leaves which are largely exported. A primary Hindī school has been opened in the village. Population was (1901) 1,769 persons; 877 males and 892 females, of whom 1,727 Hindus and 42 Musalmāns; occupied houses 316.

Laurī, *pargana* Laurī.—The headquarters of the *pargana* situated in 25° 8′ N., and 80° 7′ E., at 36 miles north-east of Chhatarpur. The village is an old one and is traditionally believed to have been founded by Rāma's son, Lava, an origin suggested, of course, by the name, a corruption from Lavapurī to Laurī being self-evident. It lies at the foot of a hill, on the top of which there stands a small temple sacred to Banbur Bahui Devī. It stands on a rock which has a small tank or *kund* in the centre. The image of the goddess is lying prostrate in this *kund*. Tradition locates here the stable of the famous white horse with a black ear which was sacrificed by Yudhisthira. The temple is said to have been built during the time of Mahārājā Hindūpat of Pannā in Samvat 1818 (1751 A. D.), and the flight of steps, about 500 in number, by the eldest Rānī of Rājā Pratāp Singh in 1831 A. D. Inside the village near the hill called Lauriāsār there is a small temple ascribed to the Chandels. Besides these shrines 15 other temples of different sizes and dedicated to various Hindu gods and four mosques stand in the village. This village is well-known for its betel leaf which is exported in some quantity. Traffic passes to

Mahoba station on the Jhānsi-Mānikpur line which is 14 miles distant by metalled road. A weekly market is held every Thursday, attended by about 300 people. The *tahsīldār's* court and office, a *thāna* and a Hindī primary school are located here. Population was (1901) 3,210 souls; 1,606 males and 1,604 females, of whom 2,939 Hindus and 271 Jains. Occupied houses 563.

Mahārājpur, *pargana* Chhatarpur.—An important village lying in 25° 0′ N., and 79° 50′ E., about 13 miles north-east of Chhatarpur. It is well-known for its betel leaves which are exported to Delhi, Umbala, Meerut, Aligarh, Muttra, Agra, Morādābād, Bareilly, Pīlībhīt, Cawnpore, Rāmpur, Sahāranpur, etc. A weekly market is held here every Sunday, at which about one thousand people assemble. The place contains the cenotaphs of Dīwān Chamund Rai and a ruined palace built by him. A yearly fair is held here in the month of *Asārh* at a temple of Hanumān about a mile from the village. The village is connected by an unmetalled road, 3 miles long, with Malahra and then by a metalled road (10 miles) with Chhatarpur. For export to distant places the produce of this and other villages in its vicinity is carried to Mahoba railway station which is about 25 miles distant. A Hindī primary school and a camping ground are situated here. A letter-box is kept by the Postal Department and is usually cleared every Monday by the postman of the Chhatarpur post office. Population was (1901) 4,055 persons; 2,031 males and 2,024 females, of whom 3,980 Hindus and 75 Musalmāns. Occupied houses 867.

Malahrā, *pargana* Chhatarpur.—An important village lying in 25° 2′ N., and 79° 43′ E., 10 miles north-east of Chhatarpur on the Bānda-Chhatarpur road. It is well-known for its betel leaf which with that of Mahārājpur, about 3 miles distant, is largely exported. The village contains a temple to Bagrajān Devī built by Rājā Pratāp Singh and also the tomb of a Muhammadan saint named Khwāja Nizām-ud-dīn Kadiri. Attached to the court is a mosque called *takiya*. For the maintenance of this mosque the village of Gaurārī, yielding an annual income of about Rs. 1,000, has been granted by the State in *muāfi*. The present occupant of the shrine or *takiya* is one Wali-Allah Shāh of Jaunpur District, known here by the title of Malahra Shāh. A weekly market, the biggest in the State, is held here every Monday, attended by about 1,500 people. Two large and several small tanks in which *singhāra* and *porain* are produced in great abundance, are located in the village. A Government inspection bungalow, a State *sarai*, a *thāna* (police station), a school and a camping ground are

situated here. A letter-box is kept here which is cleared once a week by the postman of the Chhatarpur office. Population (1901) was 2,659 persons; 1,352 males and 1,307 females, of whom Hindus 2,548 and Musalmāns 111. Occupied houses 499.

Manyāgarh, *pargana* Rājnagar.— A hill and a ruined fortress in the Vindhyan range near Rājgarh situated in 24° 43′ N., and 79° 58′ E., 10 miles south of Rājnagar. The hill rises to about 1,200 feet above sea-level. From the foot of the hill a broad flight of steps leads to the temple of Swargeshwar-Mahādeo which now contains nothing but a natural spring, of which the waters are caused to drip on to a number of *lingams* ultimately collecting in a small *kund*. A marble statue of a man, wearing a *dhotī*, stands near the *lingams*. It is said to be that of the Rājā who established the shrine. It is not old. Ascending beyond the temple one reaches the remains of the fort wall, massively built of squared stone in some parts, and rubble in others. The wall runs round the flat summit of the hill. The rock has been artificially scarped in places and altogether forms a stronghold, which must have been a formidable place to attack in its day. The place derives its name of Manyāgarh from Manya Devī who was, according to Chand, the tutelary deity of the Chandellas. A temple to this goddess, no doubt, once stood on the hill. A few fragments of what may have been her temple are still standing. [1]

Mau, *pargana* Chhatarpur.—An important village of considerable age situated in 25° 0′ N., and 79° 30′ E., 10 miles north-west of Chhatarpur and about four miles south-east of Nowgong on the metalled road.

It is certainly an old village though not as ancient as tradition would have us believe, which avers that it was founded by Rājā Dhruva, the famous son of Uttānpāda and grandson of Manu, whose merits raised him to heaven as the pole star. It contains no buildings of any real age, all those now standing dating only to the time of Chhatarsāl. It was, however, in the 6th century the chief seat of the Parihārs who were ousted by the Chandellas. It again became of importance under Chhatarsāl in the 18th century. The chief buildings are the cenotaph of Mahārājā Chhatarsāl and his Rānī Kamalāpatī. Two old palaces, one built by Mahārājā Chhatarsāl and the other by Mahārājā Shankar Shāh, the *Kutta-ki-surai*, or tomb of a dog, on the top of Golābīr's hill, and the Jagat Sāgar and Dhubela tanks, are also located here.

1. C. A. S. R., VII, 12-15.

On July 10th, 1778, Colonel Goddard who was marching to Bombay with troops to assist Raghunāth Rao was opposed here by the Bundelā chiefs. A fight took place in which the Bundelās were defeated and suffered severely. The British losses were only four sepoys killed and 27 of all ranks wounded.[1]

Formerly Mau was the headquarters of a separate *pargana* but in 1889 it was amalgamated with that of Chhatarpur. A weekly market is held in this village every Thursday, usually attended by about 400 people. The northern side of the village is drained by the Sīl and Bharār rivers and the land about the village is irrigated by two canals, one from Jagat Sāgar tank and the other from Dhubela.

In the month of January on the day of *Makar Sankrānt* a religious fair is held on the embankment of the Jagat Sāgar tank. At the distance of about a mile and a half from Mau is the village of Sahānia, held in *jāgīr* by a relation of the Mahārājā.

Population was (1901) 2,364 persons; 1,209 males and 1,155 females, of whom 2,181 Hindus, 33 Jains and 150 Musalmāns. Occupied houses 575.

A *thāna* (police station), a school teaching Hindī up to the primary stage and a *sarai* are situated here. A letter-box is maintained by the Postal Department, which is cleared daily at the Nowgong post office to which it is taken by the driver of the mail cart carrying mails from Chhatarpur to Nowgong.

Mirka, *pargana* Laurī.—A village situated in 25° 12′ N., and 79° 57′ E., about 6 miles north-west of Laurī, on the Kel river. It is especially known for its indigo cultivation. Population (1901) 796 persons; 399 males and 397 females, of whom 789 Hindus and 7 Musalmāns. Occupied houses 134.

Munderī or **Munrerī**, *pargana* Laurī.—A village lying in 25° 6′ N., and 80° 10′ E., 4 miles south-east of Laurī. In 1835 a fight took place here between Rājā Pratāp Singh and his nephews Kunwar Prān Singh and Kunwar Bhagwant Singh. On *Pūs Sudī* 15th and *Chait Sudī* 15th a religious fair, called *Siddhajī-ka-mela*, is held here. A weekly market also takes place and is attended by about 300 persons. The village is connected on the one side with Laurī and Mahoba and on the other with Chandla (in Charkhārī State) by a metalled road on which all traffic is borne to Mahoba railway station. A Hindī primary school has been opened here. Population was (1901) 1,914 persons; 973 males and 941

1. *Memoirs of the Life of Warren Hastings*—by G. R. Gleig, vol. II, p. 217.

females, of whom 1,888 Hindus and 26 Musalmāns. Occupied houses 326.

Pāhari—Maimārū, *pargana* Rājnagar.—A village situated in 25° 53′ N., and 79° 48′ E., 7 miles west of Rājnagar and about 15 miles east of Chhatarpur. It is held in *jāgīr* by a Thākur. Population was (1901) 1,241 persons; 640 males and 601 females, of whom 1,216 Hindus, 5 Jains and 20 Musalmāns. Occupied houses 209.

Pur, *pargana* Rājnagar.—A village situated in 24° 59′ N., and 79° 46′ E., 12 miles north-west of Rājnagar and about the same distance north-east of Chhatarpur. A Hindī primary school is located here. Population was (1901) 1,499 persons; 748 males and 751 females, of whom 1,486 Hindus and 13 Musalmāns. Occupied houses 283.

Rājgarh, *pargana* Rājnagar.—A village situated in 24° 42′ N., and 80° 0′ E., 10 miles south of Rājnagar and about 37 miles south-east of Chhatarpur on the north side of the Nowgong-Satna road. It is said to have been founded by Rājā Hirde Shāh of Pannā.

Tieffenthaler says (1765) it is "a town composed of huts (cabanes) made of interlaced bamboos." He notices the fort also. [1]

It was much improved by Mahārājā Hindūpat, but now it is in a decayed state. The palace erected by Mahārājā Hindūpat on the top of a hill to the south-west of the village still stands, and contains the grave of Colonel Leslie who died here in October 1778. [2]

The village is situated at the foot of Manyāgarh hill and is surrounded with jungle. Its population was in 1901, 1,014 persons, of whom 504 males and 510 females, comprising 950 Hindus, 11 Jains and 53 Musalmāns. Occupied houses 243.

Rājnagar, *pargana* Rājnagar.—The headquarters of the *pargana*, situated in 24° 53′ N., and 79° 56′ E., 25 miles east of Chhatarpur *viâ* Ganj and about 20 miles *viâ* Gangaich and Bikrampur. The village is said to be about 200 years old. Kunwar Sone Shāh originally made it his capital and named it Rājnagar. The earlier name of the village was Bamnīkhera, the old settlement being about half a mile from

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1. *Tieff*: I, 245.

2. Colonel Leslie was in command of the force ordered to march from Bengal to assist the Peshwā Raghunāth Rao. Leslie instead of marching direct embroiled himself with the local chiefs and it had already been determined to deprive him of his command when he died (See *Memoirs of the Life of Warren Hastings*—by G. R. Gleig, vol. II, pp. 196, 217, 219).

the modern site. As the village is nearly in the centre of the State it remained the actual seat of the administration of Chhatarpur became the capital. The present Chief always resides here two or three months in the year. A strong fort stands in the village which is said to have been constructed by fourteen Rājput Thākurs who were expelled by Sone Shāh. This fort now serves as a residence for the Chief.

The village contains two or three fine gardens and several big temples. The principal gardens are the Rām-bāgh and Nazar-bāgh and the most important temples those of Rādha-Mādhojī, Behārījī, Gaurī-Shankar and Debījī. There are also several tanks, the largest called Jalsena lying in front of the fort.

Markets are held on Tuesday and Thursday attended by about 300 peoples. The population in 1901, was 4,058 persons: males 2,138 and females 1,920. The population comprised 3,342 Hindus, 76 Jains and 640 Musalmāns. Occupied houses 702.

A Government branch post office, the *tahsīl* offices, a police station, an encamping ground and a primary school to which an English class was added in September 1905, are located here. A dispensary has recently been established and is named the Daly Hospital in memory of the late General Sir Henry Daly, formerly Agent to the Governor-General in Central India.

Talgaon, *pargana* Rājnagar.—A village lying in 25° 0′ N., and 80° 2′ E., 7 miles north-east of Rājnagar. Population was (1901) 1,020 persons; 527 males and 493 females, of whom 1,014 Hindus and 6 Musalmāns. Occupied houses 185.

Tattam, *pargana* Rājnagar.—A village in 25° 2′ N., and 79° 54′ E., 12 miles north of Rājnagar and about 2 miles north-east of Chhatarpur. It is held in *jāgīr* by a Thākur who is a relative of the Chief. Population was (1901) 2,019 persons; 1,007 males, 1,012 females, of whom 1,977 Hindus and 42 Musalmāns. Occupied houses 365.

Urdmau, *pargana* Chhatarpur.—A village lying in 25° 5′ N., and 79° 46′ E., 16 miles north-east of Chhatarpur. Population was (1901) 1,213 persons; 591 males and 622 females, of whom 1,206 Hindus and 7 Musalmāns. Occupied houses 201.

TRANSLATION of the SUNNUD granted to KOOUR SONEE SAH under the Seal and Signature of the Honorable the Governor-General in Council.

19th March 1806.

Whereas the province of Bundelcund has been lately annexed to the possessions of the Honorable Company; and whereas Koour Sonee Sah, on hearing of the benevolent principles of the British Government towards their subjects and their protection of their dependants having sincerely professed his submission and obedience, has freely and voluntarily ceded to the officers of the British Government the town of Chutterpore and four chokees which were in his possession during the lifetime of the late Nawab Ali Bahadur, together with the towns of Mow and of Salut and the villages dependent on them; which he obtained possession of since the demise of the late Nawab Ali Bahadur; and whereas the said Koour Sonee Sah has deputed his eldest son, Koour Partab Sing, to attend upon Captain Baillie, the Governor-General's Agent, for the purpose of soliciting forgiveness of his offence in not having formerly attended Captain Baillie in person, and has entered into and transmitted to that officer under his signature a written obligation of allegiance and fidelity to the British Government, containing five distinct Articles: therefore, and with a view to the protection of the rights of those who profess obedience to the British Government, which it is the just and benevolent principle of the British Government in India uniformly to support and protect, the undermentioned villages and forts, which were in the possession of Koour Sonee Sah from ancient times until the present year 1213 Fuslee, are hereby continued and secured in his possession, to be held by him under the authority of the British Government. And so long as Koour Sonee Sah shall practise obedience and submission to the British Government and shall strictly adhere to the terms of his obligation and to the Articles contained in the Paper of Requests presented by him, he shall not in any manner whatever be molested in the permanent possession of the undermentioned villages and forts.

Statement of the Villages and Forts.

Khalusa villages		... 151
Nankar	92	
Padaruk	30	
Muddude Maash	21	
Nankar, &c., villages		... 143
Total villages ...		... 294

Ratified by the Governor-General in Council on 5th June 1806.

FORM of a SUNNUD granted to KOOUR PERTAP SING under the Seal and Signature of the GOVERNOR-GENERAL in COUNCIL.

Dated 11th January 1817.

Be it known to the chowdries, Kanoongoes and zemindars of the province of Bundelcund; that Whereas in the year 1806, corresponding with the year 1863 Sumbut, Koour Sonee Sah, having professed his obedience and submission and having ceded to the British Government the towns of Chutterpore, Mow, and Salut, with their depending villages, was vested by the British Government with a hereditary grant of the remaining lands then in his actual possession; and Whereas, in the year 1808, the British Government was pleased to restore the town of Mow to Koour Sonee Sah and to settle the town of Chutterpore upon his eldest son Koour Pertab Sing; and Whereas in consequence of the demise of Koour Sonee Sah (which happened on the 4th May 1816, corresponding with the 20th Bysack, Sumbut 1873), and the unequal and inconvenient disposition which the Koour before his death made of his lands, rendering all his sons independent of each other, it has become necessary for the British Government to interpose the power which its feudal supremacy legally vests in it, in order to prevent the public inconvenience that was likely to result from that unequal disposition; and Whereas the British Government by virtue of that power and in view to the public security and tranquillity, has been pleased to recognise Koour Pertab Sing as successor to his father Koour Sonee Sah, and to confirm him in possession of his father's jaghire, on condition of his making a suitable provision for his younger brothers and their families; and Whereas Koour Pertab Singh has entered into and has this day presented an Ikrarnama or obligation of allegiance to the British Government, comprising ten Articles, by which he binds himself among other stipulations to leave to his younger brothers the unmolested possession during their lifetime of the lands which are hereafter particularised in this Sunnud: Wherefore, and under the consideration and principles above set forth, the villages and lands specified in the subjoined schedule, with the reservation of the life-tenure to his younger brothers, which is also particularised in the said schedule, are hereby granted to Koour Pertab Sing and to his heirs in perpetuity rent-free by the British Government; and so long as the said Koour Pertab Sing and his heirs shall conduct themselves in obedience and submission to the British Government, and shall

strictly adhere to all the terms and conditions of their engagements they shall not be molested nor disturbed in the possession of their lands and villages aforesaid.

It is your duty therefore to acknowledge and obey Koour Pertab Sing as the jaghiredar of the aforesaid villages, and to consider yourselves as accountable to him for all rights and immunities appertaining thereto. It is on the other hand incumbent on the said Koour Pertab Sing to conciliate and render grateful the peasantry and inhabitants by his good government, to devote his endeavours to increase the population and to enhance the prosperity of his jaghire, and to employ its flourishing resources in the service of the British Government.

Ratified by the Governor-General in Council on 18th January 1817.



BUNDELKHAND
EAST OF THE DHASAN
Scale 1" = 8 Miles
BAONI & BERI
BIRSINCHPUR (PANNA)
References
Railway
Road Metalled
Road 2nd Class
Projected Metalled
Canals in use
Fair weather Road
1 PANNA
2 AJAIGARH
3 BIJAWAR
4 CHHATARPUR
5 CHARKHARI
C. CHOBEPUR
6 GAURIHAR
7 LUGASI
8 GARAULI
9 ALIPURA
10 BHIAT
11 NAIGAWAN REBAI
12 SARILA
13 JIGNI
14 BERI
15 BAONI
16 BRITISH
Fort
British Post Office P.O.
State Post Office a
Telegraph Office T.O.
Dak Bungalow with Khansama b
" " without Khansama c
State Guest House d
Camping Ground e
Serai f
Thana or Police Station g
Tahsil or Pargana Head Quarters
District or Zilla Head Quarters
Thana & Tahsil
Out Post
Battle fields
Archæological Places
Fairs
Shikar Preserves S.P.
Forest Reserves
Cantonment
Forest Reserves or For Re.
Cantonment.
HAMIRPUR
JHANSI
ORCHHA
SAUGOR
DAMOH
JABALPUR
MAIHAR
NAGOD
SOHAWAL
BANDA
PANNA
CHHATARPUR
CHARKHARI
BIJAWAR
AJAIGARH
Mahoba
Srinagar
BANDA
NAGOD
DAMOH
Katni Jn.
Indian Midland Railway
(Manikpur Branch)
Katni Branch
I. M. Ry.

INDEX TO BUNDELKHAND VOLUME.

Explanations—h=hill; l=lake; r=river; v=village; t=town.

D.

GLOSSARY.

N.B.—ONLY IMPORTANT WORDS NOT EXPLAINED IN THE TEXT OR BY THE CONTEXT ARE DEALT WITH.

ABBREVIATIONS: A., Arabic. A. P., Arabic and Persian. H., Hindi. M., Marāthi. P., Persian. Skt., Sanskrit, Cor : Corruption.

A

Abkāri.—[P. from *āb*=water.] The business of distilling (strong) waters. Now a technical term for Excise.

Abpāshi—[P. from *āb*=water, *pāsh*=sprinkling.] Technical term for irrigated land.

Adālat.—[A. from *adl*=doing justice.] A law court. *Sadr-adālat*=Chief Court; *faujdāri-adālat*=Criminal Court; *diwāni-adālat*=Civil Court.

Adān.—[H.] Garden land which is both manured and irrigated, and used in Mālwā chiefly for poppy.

Akhāra.—[H.] A band, assembly, class, or party; a place for wrestling and other sports.

Akhātij.—[Skt. cor : of *akshaya-tritiya*, the immortal 3rd.] The 3rd of the light half of the Hindu month *Vaisākh* (April-May). It is the most important day of the agriculturist's year when operations in the fields recommence. It is also the supposed day of the creation.

Amāvāsya.—[Skt. *ama*=together, *vās*=to dwell]. The day of new moon or conjunction of sun and moon.

Amīn.—[A. lit. a trustworthy person, from *aman*=trust.] An official in charge of a revenue unit, such as a **Pargana** (*q. v.*) or an official deputed for any special purpose.

Angarkha.—[Skt. *ang* = body and *raksh*=to protect.] A long coat or tunic fastened by Hindus to the right and Muhammadans to the left of the chest (*See* **Chapkan**).

Apta-Varga.—[M. from Skt. *apta*=related and *varga*=a class.] Those of the same class. A technical expression for blood relations of a Chief, etc.

Asāmi.—[A. plural of *ism*, a name.] *Asām* was the heading to the first column in the register of cultivators names, whence *asāmi* an individual whose name was in the register; now an ordinary term applied to any cultivator.

Aud, Aut.—[H. *aud* or *ud*=a roller used for breaking clods; a plough, from *audh*=pulling.] A "plough" of land a revenue unit for the assessment of revenue, about 20 *bīghas* (15 acres) (*See* **Halbandi**).

Ayurvedic.—[Skt. from *ayur-veda*. The sacred text dealing with the art of healing.] The Hindu School of Medicine (*See* **Yunāni**).

B

Balam.—[H. from *balli*=a pole.] A spear of great length used by Marāthās.

Bando-bast.—[P. lit.=fixing.] Land revenue settlement and assessment of holdings.

Baori—[H. from Skt. *vavra*=a hole and *vāpi*=a hole of oblong shape.] A deep well of oblong form with steps leading down to the water and often loggie or galleries in the sides where travellers can rest.

B—*contd.*

Bāra.—[H. *bārā* from Skt. *bat* = to enclose.] Technical term for manured land or garden land close to a dwelling and fenced off; a home stead.

Bardī.—[H. *bard* = pebble.] Stony soil.

Bārgīr.—[P. = load bearer.] A substitute who acts for a **Sillādār** (*q. v.*) sowar. In Native States when a *Sillādār* is too old to work, he continues in many cases, to hold his post through a *bārgīr* whom he pays and equips (*see* Blochmann-*Ain-i-Akbari*. I,39.)

Batai.—[H. from Skt. *bat* = to divide.] Sharing a produce between landowner and cultivator; a produce rent.

Batotri.—*See* **Batai.**

Beda.—[H. from Skt. *vesht* = surrounding.] A body of irregular troops used as police.

Begam.—[Turki.] Female title corresponding to Beg. The consorts of Nawābs are styled Begams.

Begār.—[P. *be* = without and *gār* = *kār*, work.] Impressment, corvee, or forced labour without pay. In Marāthā States is the ordinary term for the work done by village servants especially the *balai* or messenger.

Bhāg.—[H.] Division of crops between cultivator and landlord.

Bhatari.—[H. *bhatār* = metal.] A hard rocky soil.

Bhet.—[H. lit. = meeting.] Technical term for cesses levied on land revenue devoted to paying *patwārīs* and other village officials. Originally it was a gift presented by an inferior to a superior when the latter visited his village.

Bhikshuka.—[Skt. *bhiksha* = alms.] A religious mendicant.

Bhoja.—
Bojha.—} [H. = a load.] Technical term for a weight of 24 **Dharis** (*q. v.*) or 120 seers (240 lbs.); it is used largely in the opium and cotton trade.

Bīgha.—[H. from Skt. *vigrah.*] A land measure very variable in different parts of Central India. On an average = ⅝ acre (*See* Blochmann, *Ain-i-Akbari*, II, 61-62).

Bir.—[H. *bera* = an enclosure.] Technical term for a grass reserve.

Biyai.—[H. from *baya* = one appointed to weigh grain.] A weighing tax usually paid *ad valorem*.

Budki.—[H.] Nemāri dialect word for an *orhi* or well in a *nāla*.

C

Caste.—[Portuguese *casta*, a race.] The gradations of Hindu social rank.

Chabutra.—[H. from Skt. *chatvar* = a platform.] Technical term for a customs office (*See* **Nāka**).

Chākrāna.—[H. *chākar* = a servant.] Grants of revenue free land to servants and others in lieu of salary.

Chanda.—[P. lit. how much?] A subscription; a fund maintained by monthly deductions from a man's pay.

Chapkan.—[H. from *Turki* or Mughal source.] A long coat of cassock like shape fastened by Hindus on the right and Muhammadans on the left of the chest with strings.

Charnoi—
Charokhar.—} [H. *charna* = graze.] Village common grazing lands as distinct from *bir* or reserves.

Chaukidār.—[H. for *chauki*, a place where four roads meet.] A village watchman or irregular policeman; one in charge of a *chauki* or outpost.

C—*contd.*

Chaudhari.—[Skt. *chakra-darin*, lit. the bearer of a discus *i.e.* one in authority]. The headman of a village, district, community or craft.

Chauth.—[H. and M. lit. = ¼.] The Marāthās claimed *chauth* or 25 per cent. of the assessed revenue of the districts they overran at first as blackmail, but afterwards as a right. The revenues were thus appropriated; *chauth* or ¼ (25 per cent.) went to the Peshwā as head of the State, and was called *rājbābati*; the remainder was called **Mokāsa** (*q. v.*)

Chīk.—[H. = slime.] Crude opium.

Chikni.—[H. from *chik* = slime.] Loamy soil; stiff black cotton soil.

Chitnis.—[M. from P. and H. = *chithi-navis*, a writer of notes.] A secretary; usually the secretary or official dealing with political matters in a Marāthā Darbār.

Chogā.—[*Turki.*] A long dressing-gown like coat.

D

Daffādār.—[A. P. from *daf'a* = preventing.] A sergeant in the army or police; in civil employ, a superior among guards, peons, etc.

Dagla.—[H.] Platform raised 10 to 12 feet above the ground from which crops are watched.

Dāk.—[H. lit = transport by relays.] The postal arrangements; travelling by stages.

Dalāl.—[A lit. = one who directs or guides.] A broker, auctioneer or commission agent.

Dāmi —[H.] Dues or percentage paid to village officials and others.

Darakdār.—[A. = the holder of a *dark* or position of importance.] A noble or **Jāgīrdār** (*q-v.*)

Darbār.—[P. = a dwelling.] Used in two senses—(*a*) Darbār, the administration of a Native State, (*b*) *darbār*, an assemblage, *e. g.*, Gwalior Darbār or State of Gwalior and Dasahra *darbār*, the yearly assemblage at the Dasahra festival, also *Huzūr darbār* = Chief's own office, *Darbār-i-ām* = minister's office, open court.

Darogah.—[P. and H. from Turki.] A superintendent, of excise police, etc.

Dasahra—[H. from Skt. from *dasa* = ten, and *har* = removing, *i. e.* removing the ten (sins).] Is held on 10th *Sudi* of *Aswin* (September-October.) It is an important festival with Rājputs and Marāthās, being especially affected by the martial castes. It commemorates the day on which Rāma marched against Rāvana on the 10th day after he worshipped *Dūrga* whence this feast is also called the *Dūrgā-Pūjā*. On account of Rāma's victory, gained after an appeal to this goddess, the 10th day is also called the *Vijayā dasmī* or 10th of victory. Its real importance, however, lay in the fact that it fell at the end of the rains when the warrior class recommenced their forays and raids.

Devasthān.—[H. from Skt. *deva* = a god, *sthān* = a place.] Grrnts for the up-keep of a temple made in land or cash.

Dhāl.—[H. lit. a shield.] Technical name among Marāthās for the State flag as flown on forts and before public offices.

Dhari.—[H.] A weight of 5 seers (10 lbs.)

Dharmāda.— / **Dharmādāya.**— [H. from Skt. *dharma* = religion.] Religious gifts and bequests.

D—*contd.*

Dharamshala.—[H. A pious edifice.] A rest house for way-farers, generally built by rich men as an act of charity or piety.

Diwali.—[H. from Skt. *dipa-ālika*, a row of lamps.] The autumn festival held on the last two days of the dark half (*Badi*) of *Aswin* (September-October) and the new moon of *Kārtik* (October-November). It lasts from the 13th or *dhan-trayodashī* ("13th of wealth") or the 14th called *Narak-chaturdashi* ("14th of Narak"), as commemorating the slaying of the demon Narak by Vishnu, to the *Yama-diwālia* the day of the new moon which is sacred to Yama, the God of the lower regions.

Diwān.—[P. A.=a register or account.] The minister of a State.

Diwān.— / **Dimān.**— [Skt. *devman*=god-like.] A title borne by Rājputs; especially common in Eastern Central India, among Bundelās.

Doab.—[P. *do.* = two āb = water.] The land lying between any two rivers.

Dofasli.—[A. *fasl* = harvest from *fasl* = cutting.] Land bearing two (*do*) crops in the year.

Dusai.—[H.] Land sown twice. *San-dusai*, land sown first with *san* and then poppy; *urad-dusai* with *urad* and poppy, and so on.

F

Fadnis.—[From P. *fard-navis*, a writer of statements.] A Marāthā term for the finance minister or Accountant-General.

Fasl.—[A. *fasl* = cutting, a harvest.] The harvest *do-fasli* = land bearing two crops in one year.

Faujdār.—[P.=commander of an army (*fauj*).] Used adjectively in *faujdāri adālat*, a Criminal Court.

G

Gaddi.—[H. A cushion.] The throne. A native Chief is said to "succeed to the *gaddi*."

Gāmoth.—[H. *gaman* = going.] The peripatetic village priest and astrologer who attends village ceremonies.

Garh.— / **Garhi**— [H.] A fort on a hill, as distinct from *kot*, a fortified town or stronghold on a plain. *Garhi*=a small fort.

Gāri-adda—[H. from *gāra*=a cart and *adda*=a collection, or concourse.] A place where market carts assemble; usually in the centre of a town.

Ghāt.—[H. from. Skt. *ghathat*=cut.] A cutting or pass in the hills; a landing stage on a river or tank, a bathing place with steps.

Ghi.—[H. from Skt. *ghrita*.] Clarified butter produced by boiling it.

Girdāwar.—[P. one who patrols.] A revenue inspector who supervises *patwāris* and others.

Godown.—[Telegu *gudām* corrupted from *gidangi*.] A warehouse, *e. g.* opium godown where the Government scales are maintained.

Grāssia.—[H. *grās*=a mouthful.] Originally *grās* was a term applied to land given for charitable and religious objects. Later, it was applied to grants of land made to cadets of a ruling family. In the 18th and 19th century it was applied to the black-mail levied by marauding Rājputs who had been ousted from their possessions by the Marāthās and others. These men were called *Girāssias* or *Grāssias* *See* Tod.—*Rajasthan* i. 175 (J. Malcolm-*Memoir of Central India*, i, 508. Forbe's *Ras-Mala* I, 186).

Gumāshta—[P. one appointed, or set over.] An agent, overseer, or superintendent.

Gur.—[H. from Skt. *gur* =raw sugar.] Molasses.

H

Halbandi—[H. *hal* = a plough, *bandi* = estimate.] Assessment by the plough of land, about 25 *bighas* or 16 acres (*See* **Aud**.)

Hāli.—[A. *hāl*. = present.] Lit. "what is current"; a general term for local State coinage, *e. g.*, *Indor-hāli*, *Ujjain-hāli*.

Hamāl.—[A. one who carries.] Technical name for the man who kneads Mālwā opium.

Hak.— } [A. right.] Perquisites paid to village officials such as to *patels*,
Haq.— } *balais*, &c.

Harkāra.—[P. from *har* = every, *kār* = work.] A messenger, especially *dāk* runner.

Hat.—[H. from Skt. *hatta*.] A market held on a fixed day of the week.

Havildār.—[P. *hawāladār* = holder of an office of trust.] A subordinate revenue officer who assists in collecting land revenue; in case where this is paid in kind he watches the crops until the State share is paid.

Hijri.—[A. = Separation.] Muhammadan era. The first year dates from the flight of Muhammad; the era commenced on 16th July 622 A. D.

Holi.—[Skt. *holākā*.] The great spring festival held at the vernal equinox during the ten days preceding the full moon of *Phālgun* (Feb.-Mar.), it is only observed, as a rule, on the last 3 days, however.

Huzūr.—[A. the presence.] Used in reference to the Chief's own Office or Court, *e. g. Huzūr darbār*, *Huzūr adālat*; *Huzūr tahsil*; the home district.

I

Id.—[A. = that which recures.] A recurrent festival, especially the *Id-ul-fitr* or festival of breaking the fast held at the end of *Ramzān* on the new moon of *Shawāl*.

Ijara.—[A. *ijra* = compensated.] A farm or lease of the revenues of a village or district. **Ijāradār**, farmer of the revenues.

Ilaka.—[A. lit. = relation or connection.] A district, tract or estate. One in possession is called an *ilākedār*.

Inam.—[A. a gift from a superior.] Land grant free from revenue payment.

Istimrari.—[A. lit. = continuing, from *mar* = to keep on, preserve.] Land held on a permanent lease for which a fixed quit-rent is paid.

J

Jagir.— } [P. from *jae* = place, *gir* = to hold.] An assignment of land held
Jagirdar.— } under various conditions, but usually requiring payment of a certain percentage of the revenues, or the performance of certain feudal services (*See* **Zābta**).

Jamabandi.—[A. *jamā* = land tax.] The "rent-roll." The assessed revenue demand of a district.

Jamadār.—[A. & P. from *jamā* = an aggregate.] One commanding a body of men in the army; an officer next in rank to a *sūbahdār* (captain); in civil employ; a headman among forest, customs etc., guards, peons, and the like.

Janama-rāshi-nām.—[H. from Skt.] The name given to a man at his birth (*janama*) in accordance with the constellation (*rāshi*) of the zodiac under which he was born. It is used in ceremonials. His ordinary appellation is called the *boltā-nām*.

Jaripatka.—[P. and H. from P. *zarīn* = golden and H. *patka* = a flag.] The pennon or streamer attached to the grand-ensign of the Peshwā The right to carry this pennon was conferred as a high honour on the Peshwa's generals.

K

Kabuliat.—[A. *qubūl*=acknowledgment.] The acknowledgment or acceptance of the terms of a lease or agreement given by cultivators.

Kachahri.—[H. from Skt. *kushti*=evil, *hari*=removing.] A Court of Justice; any office.

Kachcha.—[H. raw, immature.] Opposite of **Pakka** (*q. v.*) and applied to all temporary structures etc. A mud house, unmetalled road or wooden bridge is *kachcha*.

Kad-dhāp.—[H. *kad*=extreme lines, *dhāp*=guessing.] A term applied to the rough survey methods employed by the Marāthās.

Kaldār.—[P.=milled.] The British rupee, etc., with milled edges.

Kamāsdār.—[M. cor. of *Kamāvisdār*=collector, from *kamāvine*=to earn.] The official in charge of the revenue subdivision called a *kamāsdāri*, *pargana*, or *tahsil*.

Kāmdār.—[H. and P. *kām* work, *dār*=doer.] An agent or manager of a small State or Estate, who assists a Thākur in managing his land.

Kan-kūt.—[H. *kan* and *kūt* to appraise.] The method of appraising the value of a standing crop; an eye estimate of the revenue due on any field.

Kānungo.—[P. a speaker (*go*) of rules (*kānun*).] A revenue official who supervises the *patwāris*.

Kārbāri.— / **Karbhari.**— [H.] The minister or manager of a State.

Kārkhāna.—[P. *kār*=work, *khāna*=house.] A workshop. More commonly used as the technical name for the department dealing with native chief's, stables, carriages, commissariat, etc.

Kasba.—[A.] Technical expression for a native town adjoining a British Station *e. g. Kasba* Sehore as distinct from *Chhāoni* Sehore.

Khād-bīj.—[H. lit.=food and seed.] Loans in cash and kind made to cultivators for their subsistence and the planting of their fields.

Khāl.—[H.=below.] A **Nāla** (*q. v.*) or water course, usually with steep banks.

Khālsā.—[P. from *khālisa*=pure, genuine.] Lands administered by the Darbār direct, and not given on farm, in *jāgīr*, etc.

Khām tahsīl.—[P. *khām* = immature.] A *tahsīl* or district managed by the Darbār directly (*See* **Khālsā**). Ordinarily applied, however, to undeveloped or immature tracts which no *ijāradār* will take on farm.

Khāsgi.—[P. *khās*=particular, special.] Term applied to lands of which the revenues form the Chief's privy purse; also to the palace and entourage of a Chief. *Khāsgiwāla* = official in charge of the *khāsgi*.

Kharīf.—[A. Autumn.] The autumn agricultural season (May to October).

Khillat.—[A. lit.=" what a man strips from his person."] A dress of honour presented on a ceremonial occasion, or as a reward. The term is now applied to almost any ceremonial gift even to a cash payment. Its origin is shown by the derivation.

Khotār.— / **Kothār.**— / **Khoti.**— [H. *khot* = a farmer or renter of village.] Term applied—(*a*) a synonym of **Khālsā** (*q. v.*), (*b*) certain perquisites given to *patwāri* and others.

Kila.— / **Kiledār.**— [A. *kila*=a fort.] One in charge of a fort, a subordinate revenue official.

Kirsān.—[H. from Skt. *karshak* = one who ploughs.] An agriculturist or a cultivator as distinct from a *zamindār* or landholder.

Kist.—[A. a division.] An instalment of the revenue demand, payable on a fixed date.

L

Lambardār.—[*lambar*=cor. of number.] One who assists in collecting the revenue; the headman of a village.

M

Mahate.—[H. lit.=a great man.] One who farms a village; stands security for a cultivator (*see* **Tipdār**).

Mahal.—[A. from *mahl*=alighting from a journey.] A palace; subdivision of a *sarkār* under the Mughals; ward of a city. Plural is *muhāl*.

Māletru.—[H.] Unirrigated land of the black-cotton-soil class.

Mānkari.—[H. from Skt. *mān*=respect.] One entitled to receive certain ceremonial honours in *darbār*; a noble of the State.

Manotidâr.—[H. from Skt. *mānit*=satisfaction.] One who stands security for the due payment of the land revenue by a cultivitor (*See* **Tipdār**).

Māntra.—[Skt.] A mystic verse; spell or incantation.

Mansab.—[A.=office.] Term for rank and titles conferred by the Mughal Emperors. *Mansabdār* = a *mansab* holder. (*See*, J. R. A. S-1896, 510).

Marathā.—[M.] The origin of the name is not certain. It may be either a contraction of Mahā-rāshtra, *i. e.*, people from Mahārāshtra or the Deccan which seems most likely; or *Mahā-rāthā i. e.* great chariot fighters; or from *mhār* the name of a race. (*See* Bombay Gazetteers Vol. I, pt. ii-143). The term Marāthā is used by the English to describe all who speak Marāthī dialects whether Brāhmans, Kshatriyas or Sūdras. Strictly speaking it applies only to the Kshatriya section of the Marāthī speaking community, *e. g.*, the Ponwārs of Dhār and Dewās and Sindhia are Marāthās, but Holkar, who is of Dhangar caste, is not.

Mārwāri.—[H.] One from Mārwār in Rājputāna. A generic term for the merchant class of Central India who are chiefly Mārwāris.

Maulvi.—[A. from *wila* = propinquity, referring to the document given to a manumitted slave; it thus came to mean patronage in letters, of learned men, etc.] A learned man, doctor of Muhammadan law. (See *Hobson Jobson* under *Moolah*).

Mokāsa.—[M. from A. *moquatla* = a place where dues are collected.] The technical term for the 75 per cent. of the revenues remaining after deduction of **Chauth** (*q. v.*). It was usually assigned to the Peshwā's vassals (*See* Grant Duff, *History of the Mahrattas*, I. 385).

Mohatamim.— }
Motamim.— } [A. *muhtamim* from *muhtam* = solicitous, anxious.] An agent, representative, or a superintendent.

Momin.—[A. *mumin*=a believer.] A Muhammadan weaver. (*See* **Sālvi**).

Muāfi.—[A. from *afu* = absolution.] A grant of land free from all obligations as to payment of tribute, service, etc.

Muāmla.— }
Muāmlādār.— } [A. from *amal*=action, effect, dominion.] A form of tenure similar to *jāgir*; the *muāmlādārs* or holders of these estates usually pay **Tānka** (*q. v.*) or tribute.

Muharir.—[A. from *har*=writing.] A writer or clerk.

Mukhtār.—[A. lit.=chosen.] An agent; a customs-house official.

Munshi.—[A. from *insha*=to educate, a secretary.] Any educated Muhammadan; a title of clerks, Muhammadan and Kāyasth, who usually know Urdu and Persian (*See* **Pandit**).

Munsif.—[A. *nisf*=half, *insāf*=justice.] A Judge in a Civil Court.

Mustājir.—[A.] The holder of an **Ijāra** (*q. v.*) or farm of the revenues.

N

Naib.—[H. = a deputy.] Used in expressions such as *naib-tahsīldār*, deputy *tahsīldār*, etc.

Naik.—[H. from Skt. *nāyaka* = a leader.] Headman of certain Bhīl tribes; a petty official, civil or military (corporal).

Nāka.—[H. A point where two or more roads meet.]. A customs, police or other post.

Nakshatra.—[Skt.] An asterism in the moon's path. All agricultural operations are regulated by the *Nakshatras* of which there are 27 in a year. (*See* Indore State Gazetteer Appendix **B.**)

Nāla.—[H.] A water course; not necessarily dry. (*See* **Khāl.**)

Nambardār.—*See* **Lambardār.**

Nazarāna.—[A. *nazr* = a votive offering.] Technical term for the succession dues paid to a suzerain Darbār, or to the British Government. Originally a gift from an inferior to a superior.

Nāzim.— } [A. One who arranges or organises.] The official in charge of a
Nizāmat.— } *nizāmat*, a revenue unit corresponding to a Division.

O

Orhi.—[H. *orha* = a brook or channel.] A well situated on the edge of a brook, water course or tank which is fed by a channel leading from the water supply to the bottom of the *orhi.*

P

Padārakh.—[H. from Skt. *padārghya*=offering to a Brāhman.] A religious bequest of cash or land.

Pāga.—[M. lit. = A body of horse under one commander.] The cavalry body guard of a Marāthā Chief; regiments specially connected with the safeguard of a Chief. *Pāgnis*, commander of a *pāga.*

Pagras.—[M. from H. *pagharna* = to extend.] *Pagras* tenure is a tenure commenced on easy terms to induce cultivators to break new soil and extend cultivation. The rates are slowly raised.

Pagrī.—[H.] A made up head-dress (*See* **Sāfa.**)

Pakka.—[H. ripe.] Applied to anything of a permanent nature, as a stone or brick house, metalled road, or iron bridge, etc. (*See* **Kachcha**).

Pakkī-Chithi.—[H. lit. mature or countersigned note.] A cheque issued in the name of the higher controlling authority authorising payment from a State treasury.

Panchāyat.—[H. a council of five (*pānch*) elders.] A council of the chief men of a village or caste community; any similar council or committee.

Pandit.—[H. from Skt. = a learned man.] A Sanskrit Scholar; title of address for Brāhmans.

Pardānashīn.—[P. lit. = seated behind a curtain.] Secluded; the ordinary term for women who are secluded in a *zanāna* or harem.

Pargana.—[H. from Skt. *pargan* = to reckon up.] A revenue and fiscal unit corresponding to a British *tahsil*; the sub-division of a *sūbah.*

Parsai.—[H. *pārsa* = pure.] A celebate, a holy man. The common term for a village priest and astrologer. (*See* **Gāmoth.**)

Parwāna.—[P. an order.] A permit or pass.

Patel.—[H. from Skt. *pattākila*, by metathesis for *pattālika*, *i.e.*, one in charge of a *pattala* or canton. *See* J.A.O.S. vii-24, ff.] The headman of a village, often an hereditary official. (*See* Colebrooke's "Essays," ii, 303.)

P—*contd.*

Patta.— / **Patti.—** [H. from Skt. *patta* = a roll, a list.] The idea of a roll or list of cultivation gradually gave place to that of a tax or cess, and a portion of a village. Thence *pattidār*, a holder of such portion for the revenues of which he was responsible. Thence *patta* came to mean a lease. *Patti* often means a tax or cess, *e. g.*, *madrasā-patti*, school tax, etc.

Patwāri.—[H. from Skt. *pātra-warin*=a doer of writing.] The village register and accounts keeper, subordinate to the **Kānungo** (*q. v.*).

Payākāsht.—[H. P. *pāya* = a foot, *kāsht* = cultivation]. Term for land belonging to a deserted village of which the cultivating rights are leased to a neighbouring village.

Peshwai.—[P. lit. = office of peshwa.] Technical term for ceremonial reception of Chiefs etc.

Phadnis.—[M. from P. *fard-navis* = a writer of statements.] Marāthā title for the finance-minister, chief accountant or auditor, hereditary post in Marāthā States. (Same as **Fadnis**, (*q. v.*).

Pindāri.—[H.] The etymology of this word is uncertain. Malcolm (Central India, i-433) derives it from *pendhā* an intoxicating drink affected by the Pindāris, which was made by fermenting *jowār*. This supports the spelling *pendhārī*. Wilson derives from *pendhā*, a bundle of straw, *i. e.*, a forager or camp follower. Yule and Bunnett derive from *pindā-parna* meaning to follow close by, or *pindā-basne* to stick, close to. Irvine (Indian Antiquary-1900) suggests *pandhār* the old name for the tract lying along the Narbadā near Hindia and Nemāwar.

Piyat.— / **Piat.—** [H. from Skt. *pia* = anything drunk.] Irrigated land (*See* **Abpāshi**.)

Potdār.—[A. P. cor. of *fauta-dār* from *fauta* = striped cloth used to make money bags]. A treasurer's assistant, who counts out cash etc. (*See* Blochmann, *Ain-i-Abkari* ii, 49).

Prānt.—[Skt.] A revenue unit equivalent to a Division in British India. It contains several **Sūbahs** (*q. v.*) and is sometimes in charge of a *Sar-sūbah*.

R

Rāhdāri.—[P. *rāh*=road.] Transit duty on all marchandise accruing a State or passing from one district to another.

Rabi.—[A. spring.] The spring crop season, October to March.

Rais.—[H.] A noble, big landholder of position.

Rājput.—[H. from Skt. *rāja-putra* = king's son.] The fighting class among Hindus, applied particularly to certain well known classes such as the Rāthors, Kachhwāhas, Sesodias etc. (*See* **Marāthās**).

Rākhad.— / **Rākhar.—** [H. *rākh* = ashes, village sweepings.] Land close to a village manured with village refuse.

Rasum—[A. *rasm*=what is customary.] Dues ; court fees, etc.

Ryotwāri—[P. *raiat-wāri*=dealing with the subject.] A *ryotwāri* settlement is made with individual cultivators direct, and not through middlemen. (*See* **Ijāra**).

S

Sādhu.—[Skt.=pious.] A holy man ; religious mendicant.

Sadr.—[A.=chief.] Used in *sadr-adālat*.=Chief Court ; *sadr-mahal* = Native Chief's residence, etc.

Sāfa.—[A.] A loose cloth twisted round the head (*see* **Pagrī**).

Sāgar.—[H. from Skt. *sāgara*=a sea.] Used of large lakes *e. g.* Jagat Sāgar.

S—*contd.*

Sāhukār.—[H. from Skt. *sādhukār*=right-doer.] Native banker and money lender.

Sâlwi.—[H.] A Hindu weaver. (*See* **Momin**).

Samvat.—[Skt.=a year, or era.] Contraction for *Vikrama Samvat*, the era in general use in Central India. Its initial year corresponds to B. C. 57.

Sanad.—[A. a diploma.] A grant, patent or deed confirming specific titles or rights. Most Chiefs in Bundelkand hold on a *sanad*.

Sanchūr.—[Mālwī *san*=hemp, *chūr*=powder, fine pieces.] Green manure made by sowing hemp and ploughing it into the soil when in flower. *Urad* is similarly used and called *Uradchūr*.

Sarai.—[P. A palace.] Stage=house for accomodation of travellers.

Saranjāmi.—[M. from P. lit.=beginning and ending.] Technical Marāthā expression for *jāgirs* granted on a service tenure, the holder beirg obliged to support his suzerain with a body of troops. (*See* **Zābta**)·

Sardār.—[P. *sar*=head.] A noble, leader, officer in the army, person of rank.

Sardeshmukhi.—[H. *sar-deshmukh*=The headman of a province.] Literally a tax levied by the *sardeshmukh*. In practice it was an assignment of 10 per cent of the assessed revenues of a district after *chauth* or 25 per cent. had been deducted (*see* **Chauth** and **Mokāsa**). The claim was always ill-defined (*See* Grant-Duff-*History of the Mahrattas*, I,385.)

Sarkār—[P. lit. = head workman.] A sub-division of a **Sūbah** (*q. v.*) under the Mughals. It still clings in certain tracts *e. g.* Sarkār Bijāgarh in Indore State.

Sarishta.—[H.] Officer of the Court.

Sati.—[H. from Skt. lit.=a pure woman, true wife.] Europeans apply this word to the act of immolation, but strictly it applies only to the person.

Satta.—[H. from Skt. *shatta*=a bargain.] Time bargains, a form of gambling much in vógue in opium and cotton dealings.

Sawai Jama—
Siwai Jama.— } [P.=what is collected (*jama*) besides (*siwai*).] Miscellaneous revenue not connected with the land.

Sawain.—[H. *sawa*-1¼.] Technical name for the system followed in making loans in kind in which 1+¼ (*i. e.* interest at 25 per cent.) is taken on settling day.

Sāyar.—[H. from A. *sā'ir*.] Customs dues. The origin of this term is curious and interesting being due to a confusion between two Arabic words *sā'ir* = what is current, and *sa'ir*=remainder (See *Hobson Jobson sub-voce*.)

Shāgird pesha.—[P. *shāgird*=pupil.] Dependents' quarters at a palace etc. General term for a Chief's establishment.

Shia.—[A. *shia'*=a sect.] Followers of the Musalmān sect which considers Alī, the son-in-law of Muhammad, as the rightful successor of the prophet. The Shāh of Persia is the head of this sect (*See* **Sunni**).

Sibandi—[P. *sih*=3, *bandi*=bound, engaged.] Apparently designated originally men paid quarterly. General expression for men who are not **Sillādar** (*q. v.*)

Sillādār.—[A. P. *shillah-dār*=bearer of arms.] Native trooper, (*sowar*), who provides his own horse and sometimes, arms as well (*See* **Sibandi**)

Siyāri, Siāri—[H. *sir*=cold.] The cold season.

S—*contd.*

Sūbah.—[A.] Originally the word meant a province *e. g.*, the *sūbah* of Mālwā, in Mughal days. The officer in charge was at first called the *Sipah sâlar* or commander of the forces; as the land became settled he was designated *sahib-i-sūbah*, and *sūbahdār*. This ultimately contracted in every day use to *sūbah*. Native State districts are often called *sūbahs*, the official in charge being similarly termed. A *sar sūbah* or head *sūbah* often holds charge of *a* **Prānt** (*q. v.*) containing several *sūbahs*. (*See* Blochmann, *Ain-i-Akbari* I, 345.)

Sukdi.—[H. *sukhdi*=an easement]. Perquisites such as a share of the village grain etc. given to village servants.

Sunni.—[A. The people of the faith.] The prevailing sect of Musalmāns in India whose members acknowledge the first four *khalīfas*. The Sultān of Turkey is head of this sect. (*See* **Shia**).

T

Tahsīl.—[A.=collection.] The revenue units, which compose a **Zila** (*q. v.*) are called *tahsīls*, the officer in charge being *tahsīldār*. (*See* **Pargana**.)

Takkāvi.—[A. from *kavi* = strength; a reinforcement.] Technical term for loans made to cultivators to enable them to cultivate, etc.

Tāluka.—[A. from *alak*=to depend.] A revenue division, district, dependency;

Tānka.—[P. *tankhwāh*=pay]. Properly speaking an assignment of part of the revenues of a tract in favour of some magnate. Now applied to cash payments made either as tribute by feudatories or cash grants to feudatories by a superior Darbār. These *tānkas* in many cases originated as blackmail which was paid to restrain marauding Rājputs from devastating a State.

Tappa.—[H. lit.=a leap; distance or range.] A small tract, subdivision of a **Pargana**.

Tauzi.—[A.] A register; technical term for revenue collections.

Tāzim.—[A. lit.=making great (*azam*), honouring.] The ceremonial reception of a feudatory, or *sardār* by his Chief. The gradations of such receptions are most minute and most strictly adhered to.

Thākur.—
Thakurāt.—} [Skt. *thakkura* = an idol, a god.] Term of respect applied to Rājput landholders of a lower status than that of ruling chief. It means Lord or Master. The holding of a Thākur is called a *thakurāt*.

Thekādār.—[H. *theka*=piece work.] A farmer of the revenue; A contractor.

Thāna.—[H. from Skt. *sthāna*=a station, place of standing.] Now applied to a police station; or revenue subdivision of a **Pargana** (*q. v.*). It originally meant a body of men forming an outpost, later on it was transferred to the outpost itself and to small border forts. (*See* Blochmann, *Ain-i-Akbari* I, 345, n).
A. *thānadar* is the official in charge.

Tipdār.—[H. *tip*=note of hand.] One who lends money to cultivators, or stands security for the due payment of his revenue.

U

Ubāridār.—[H. lit. one receiving the balance *ubār* of the revenue.] A landholder who pays tribute; title of certain *Jāgīrdārs*.

Umrao.—[P. *umra* pl. of *amīr*=a noble.] A hereditary noble or *sardār* of a State. In Jhābua State there are several families of *Umraos*.

Unhāri.—[H. form Skt. *ush*=heat and *kāl*=season.] The hot season.

V

Vahivātdār.—[M. from Skt. *vaivat*=adminstration.] An official in Marāthā states subordinate to the **Kamāsdār** (*q. v.*) A petty civil judge.

Vakīl—[A. = representative.] The official deputed by a Darbār to represent it at another Darbār or with the Political Agent etc. General term for a pleader in the Courts, who is not a Barrister-at-law.

Varshāsan.—[H. from Skt. *varsha*=a year.] Annuity paid to Brāhmans or for religious objects.

Vatandār—[P. *vatan*=native land.] One who holds ancestral lands or hereditary property. *Patels* are often so designated.

Vazīr.—[A.] Minister of a (Muhamnadan) State.

Y

Yunāni.—[lit.=Greek]. The Musalmān school of medicine derived from the Greeks (*See* **Ayurvedic**).

Z

Zābta.—[A. *zabt*=that which is regulated.] Technical term for the quota of horse and foot which feudatories were required to bring into the field. (*See* **Jāgīr, Saranjāmi.**)

Zamindār.—[P. *zamin* = land.] A landholder or landlord, cultivating himself or employing others.

Zila.—[A. a rib.] A revenue unit corresponding to the District in British India. It is sub-divided into **Tahsīls** or **Parganas**.